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FROM PATMOS TO THE HOLY CITY

OR
THE AGES FORETOLD.

A Treatise on the Book of Revelation.

BY
DR. JAS. A. DE MOSS,
THAYER, KAN.

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"For we have not here an abiding city, but we
seek after the city which is to come."—*Paul*.

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1888

To my Brother,

*Whose open hand and heart of sympathy have done so
much to alleviate distress and grief, and who
in this has emulated the example of
the Redeemer of our race,*

This book is lovingly inscribed

By the Author.

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PREFACE.

It should not be regarded as a profanation for one from a secular employment to offer a religious treatise on the sacred Scriptures. On the other hand, it should be welcomed as a token of growing general interest on the part of the church to a better understanding of the Word. We do not offer this as a reason, however, for the within publication.

The author fears that Christians generally regard the Book of Revelation as one of no essential importance from the standpoint of any definite interest in it for them, or of its applicability to the daily life and progress of the church. The individual is often taught that Revelation is a closed book. Preachers do not deal with it as with the other books of the Bible. To the author, the conviction is overwhelming that Revelation should become a text-book in the hand of every disciple of our Lord. He thinks and insists that there should be an ever-increasing interest manifested in the study of this book, and that wise counselors should aid in a better comprehension of its import. For this he does not claim infallibility in the interpretation of this profoundly interesting oracle. His views may be erroneous in many particulars. But he is peculiarly impressed with the belief that the Church of Christ to-

day has a place in prophecy, and that it is now dealing with important issues of which it may not be fully conscious. It would be strange, indeed, if a movement of so great importance as the restoration of primitive Christianity should have no prophetic forecast. This we find to be true, though unwittingly the work of restoration has gone forth in prophetic fulfillment, imperceptible of divine and special favor or endorsement from His word, though carved out in vision, to be understood only in its fulfillment.

For the elucidation of this and other fulfillments, we have sought brevity while endeavoring to point out essentiality, leaving the reader to offer to his soul such comments and inferences as may seem wise and proper, with the hope it may awaken further research and investigation.

The author is mindful, too, of the warnings of this book. "If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of this book of prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book."

He would here and now impress upon the reader's mind that no construction of his is to be so received, or that it is intended on his part to remove, warp or shake one syllable of the Holy Oracle from its proper

place. To him, as he would have it for every other, the book is unchanged and unalloyed, and rather had he concede every speculation and constructed meaning to be a misconception and a misapplication than any should consider it an adding to the prophecy, or a cancellation of any of its parts. In this effort one purpose alone is in view, that of seeking the real meaning and application of the prophecy, admitting liability to error. This is the understood purpose of all commentaries of the Word, as also the purpose of the oral or written sermon—to elucidate the truth, develop its meaning, and bring the hearers or readers in close relation to the truth and spirit of the Word.

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INTRODUCTION.

“And he said unto me, Seal not up the words of the prophecy of this book; for the time is at hand” (Rev. xxii. 10).

We are frequently confronted with the opinion of scribes and teachers of the Word, that Revelation is a sealed book. If so, there has been a miscarriage in the design of the book, for, as its name implies, its purpose is to make known—to reveal to the church things otherwise hidden.

The final summary and instruction to its writer, as given in the text above, is not to offer the world a sealed instrument, but to present it as an open book, “for the time is at hand.”

Touching the same periods of prophecy covered by Daniel, we learn “the wise shall understand.” Nor do we think the wisdom necessary for the comprehension of God’s word to be that wisdom which may become monopolized by the scholars of the world, or by personages standing high in ecclesiastic courts. Rather is it the wisdom of a pure and simple faith, reliant on God, who fathoms the truths of his sacred word, and makes it food for his soul, a guide-book through time and a finger-board to eternity.

John's regard for the church and its future, no doubt, gave him due diligence to make the prophetic narrative as plain as possible concerning future events. Three times in the initial chapter injunction is given him to write what he sees, from which, together with the fact that he wrote by inspiration, we may consider the message amply guarded against a failure as a *revelation* duly designed for the church.

It is true, indeed, John records much that was said; but all of his allegorical portrayals are descriptions of a successive panoramic display of future events in which the church would have to do. Hence, each scene with its peculiar characteristics, severally belonging to the ages in which they occur, would conform to the truth and be better applicable to the times and conditions in which the prophecy would fall, than any description possible to be given by language then employed, or customs and inventions then known, and since a perfect delineation in words would require a nomenclature then not at command.

This beautiful allegorical production stands far beyond the touch of human genius, and may be considered of itself to establish all claims to its divinity: an evidence, too, which can not be impeached, and affords a field of truth that will engage the soul in thought and admiration, as it contemplates its beauty, its grandeur, its sublimity.

For the unfolding of these prophecies, we learn "the time is at hand." If, then, it was at hand in the apostolic age, let us, in these chapters, attempt to read the sacred scroll as it has unfolded down the centuries, define what is applicable to our age, and determine, if possible, the length beyond.

Rev. chps. II & III
Church Line of
Prophecy

Ephesian Ch.
Apostolic Period

Smyrna Church
Sub-Apostolic
Period

Pergam. Church
Union of Church
and State

Thyatira Ch.
Ch. Apostatizing

Sardis Church
Total Apostasy

Philadelphia Ch.
Luther's Reform

Laodicea Ch.
Ch. of R'storat'n or
Ch. of Christ R'stor'd

1866

33 A.D.

100 A.D.

325

476

606

1517

1823

Mine own new name
Name of City of God
Rev. chap. III: 12

Lion
ASIA

Calf
AFRICA

Face of a Man
EUROPE

Flying Eagle
AMERICA

1866
1871
1896
1901

Rev. vi:

Continental

Line of Proph.

White Horse
Period

Red Horse
Period

Black Horse Period

Pale Horse Period

No data for
fixing time
and duration
of 5, 6, & 7
Seals

33
A.D.

325

606

1517

Dan. xii: 7-1260 days

Dan. xii: 11

Ext'n's'n to 1280, or 30 da. Ext'n's'n

Rev. viii
Emigration
Line of
Prophecy



Stone Missile Hail & Fire	Mountain burn- ing with fire	Star burning (as a torch)	1/3 part of Sun Moon and Stars smitten	Medieval Knight- hood Locusts like horses prepared for war	396 days Rev. 9: 15 Gunpowder Period	Dynamite Period
38 A.D.	325	447	1096	Crusades 150 days 1272	1866	1901
132	Interpolated Prophecy	538	Rev. xi: 42 mo. or 1260 days; Dan. xii: 7, Times, time & a half Dan. xii: 11; extension of 30 days, or 1290 days Dan. xii: 12, 1335 days; When Dan. stands up	1871	1896	1941
Witnesses in sackcloth Holy City trodden down	1st Resurrection					

14x

Rev. xii
Blasphemer
on the Throne
of God



Pope made Universal
Bishop and head of
the Church

606	1866	1871
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Temporal Power
Broken

A.D. 38

FROM PATMOS TO THE HOLY CITY.

CHAPTER I.

(REV. I.)

THE ANNOUNCEMENT.

Before us lies the Apocalypse. No words can add praise to this wonderful masterpiece. It is filled with brightness and beauty, awe and dread, promise and hope, sacrifice and reward, sorrow and gladness. It is laden with sublime messages to man. We would not attempt eulogy. It surpasses the finest product of thought, and its vivid portrayals hold our highest imagery beneath comparison.

We seek to explore this rich mine of truth, the better to comprehend ourselves, know our responsibilities and solve the problem of the ages—the whither of this transitory, fleeting life; and the better to assume our duties while we live.

To whom, we inquire, is this divine revelation made? Is it an idle document let fall to a careless world? Ah! no. To the servants of God (verse 1) comes the final message, admonition, counsel, instruction—this revealed index to the church's progress. Christ makes known the vision to John, and the things

of the vision are shortly to come to pass. It is ours to read and understand; ours to observe and do (verse 3).

Grace and peace are offered in this message (verse 4) to the seven churches of Asia Minor. These seven congregations are used as a symbol of the complete and entire church, since seven is a symbol of completeness or entirety; not alone to a few congregations must we think God is especially revealing the way, when everywhere the church would experience the same need of an unseen hand to lift the veil of futurity, and let her onward march through the centuries be not impeded by doubts and uncertainties; but that she may see in the light of prophecy her way through the troubled labyrinth of time, where fatalities the most direful await her, and where ruin and apostasy might wreck the glory it was hers to hold till He come.

Taken, therefore, in its entirety, we have the complete church, or the church militant, addressed. *All* who are the *servants* (verse 1) of God embodies the church terrestrial, from Pentecost to the final triumph. To the church, and not to the world, is this message written, and to it its promises are immeasurably great.

From whom needs no comment. It is the eternal One (verse 4). "Behold, he cometh with the clouds; and every eye shall see him, and they which pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen" (verse 7).

The end being comprehended in the very introduction, indicates the scope of the message—throughout the reach of time. In this the purpose is suggested of preparation and expectation of the event. Doubt and uncertainties are to be put at rest. Our Redeemer will come again, and he would have us ready for his reception. - Certain fulfillments of the within prophecies will come to pass, however, before the “great and notable day” of his coming. As the truth of his coming will be a glorious reality, so also the things here with which the church will have to do are wonderful realities, and out of which it must come through great tribulations, “without spot, wrinkle or any such thing.” Blessed is the Alpha and Omega, the Almighty (verse 8), who condescends to love us and lead us through life, and will “preserve us blameless to the coming of our Lord and Saviour, Jesus Christ.”

This exiled follower (verse 9) of Jesus, whom the world had banished, remembers the ordinance of his holy day (verse 10). There, in the painful quiet of his banishment, he draws near unto the source of all comfort and joy. Though alone, without the promised “two or three gathered together,” we find this venerable servant looking heavenward with the eye of trusting faith. His spirit is with God. He hears his voice. He is thenceforth led into the vision. The first command is to write (verse 11) what he sees! To send

it to the seven churches! On turning, he sees (verse 12) seven golden candlesticks, which are the seven churches (verse 20)—light-bearers. As seven is the symbol of completeness, there is but one authorized church in the world, not seven or more. Christ stands in the midst of these candlesticks (verse 13), as he ever stands in the midst of his church. The church is the bearer of the gospel. It holds aloft divine light. It alone publisheth the light of truth.

Verses 14 to 16 give us a magnificent portrayal in figure of the likeness, purity and beauty of Jesus, eloquent with the sweet rhythm of many waters. Oh that our souls might hear the music of his eloquent appeals, our eyes behold the beauty of his perfect way, our minds weigh the wisdom of his redemptive theme! In his presence all must fall (verse 17), and blessed is he on whom He lays his hand and speaks his fears away! Jesus, who is eternal, who was dead, but is alive for evermore (verse 18), has the keys of death and of Hades. Ah, well for you, for me!

He again commands to be written the things seen (verse 19), as also the things which are (or were at that period), and the things which were to come to pass thereafter—all concerning the “seven stars and seven golden candlesticks,” representative of the church, present and future, and the stars (or spirit) which should pervade it throughout.

CHAPTER II.

(Rev. ii. and iii.)

THE MESSAGE TO THE CHURCHES; OR, THE CHURCH LINE OF PROPHECY.

Revelation is a prophetic history of the church. It contains several lines of prophecy, of seven periods each; hence each line covers church history, touching at different points chronologically.

The names of the seven churches are those given in Rev. i. 11, and the message is written as if addressed to them especially. Indeed, to the churches of Asia, as the gospel also, it may have been committed. These churches, evidently, were the brightest centers of the first missionary efforts, and it might well be addressed to them, and they in turn transmit it to the empires as they wend their westward way. Seven, the old type or symbol of perfection or completeness, must here refer to the church or kingdom of Christ universal, throughout all time.

The seven names employed designate seven periods of the church's existence, and we set them forth in diagram under the Church Line of Prophecy.

THE EPHESIAN CHURCH PERIOD.

This period embraces from Pentecost to about 100 A. D., the close of the apostolic period, or so much as would embrace the ultimate limit of the life of the apostles.

"He that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden candlesticks," is the author of this message, and is Christ. The previous chapter is explanatory of the stars and candlesticks. "Ye are the light of the world. A city that is set upon a hill cannot be hid." The church has the light of the gospel, but, through the illuminating agencies of the church, Christ walks to the full limit of his dominion. Indeed, he is the light of the world. And, "Lo, I am with you alway, even unto the end of the world." While the Ephesian epoch stands for the apostolic age, we notice the work becoming the church of that time. Christ is mindful of its works. It is arduous and patient. It is intolerant of evil men. It tries and rejects false apostles, and for his name's sake (the church wore the name of Christ then), with unwavering patience, it bears against persecution and oppression. One charge, however, is held against the church of this period (verse 4); she had forsaken her first love. "The mystery of iniquity doth already work."—*Paul*. "Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas;

and I of Christ. Is Christ divided? was Paul crucified for you? or were you baptized into the name of Paul?" —*Paul to the church at Corinth.* Schism in the *one body* was the "forsaking of their first love"—the blessed Christ—not "keeping the unity of the Spirit in the bond of peace." They gave not Christ "the pre-eminence in all things;" notably one, that of wearing his precious name. In their divided condition Christ was not their "all and in all." It became necessary, therefore, to repent of their iniquity (verse 5), and do the first work, forsaking division, and unselfishly following their Lord and Master.

Without this work of repentance, the candlestick belonging to this period would necessarily have gone out, or been removed, and not have stood as a testimony against the darkness of that age. Notwithstanding schism, the apostolic church hated (verse 6) the works of the Nicolaitans (rulers of the laity); a thing despised, also, of God.

With the presentment of these facts to the first church period, admonition is given (verse 7) with promise: "He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the paradise of God" (verse 7).

Christ, the beautiful tree of divinity, offers himself for the "healing of the nations" in the very beginning

of the church's conquest. He "alone hath immortality." Why do not the nations accept the gracious healing he so freely offers them? "How can they hear without a preacher? and how can they preach, except they be sent?"—*Paul*. Let us bravely resist the evil, and obtain immortality through Him who loved us and bought us with his own precious blood.

SMYRNA PERIOD.

From 100 A. D. to 325 A. D. is the time of this epoch, or from the close of the apostolic age to the union of Church and State.

From Him who is the "First and the Last, which was dead and lived again"—our resurrected Lord—comes a message to Smyrna, or the sub-apostolic age. He speaks who is the author of our pardon; He who "died for the sins of the world."

Of the tribulation and poverty (verse 9) of this time, he takes notice. Amidst the sorrows and miseries which overwhelm them, he counts them rich. "They bought of him gold tried in the fire." The eternal riches of God are theirs who forsake all, and follow him.

In this period are found the usual pretenders, who claim to be righteous, and are not (verse 9), but who belong to the synagogue of Satan. They ranked not with the persecuted, but doubtless were those of the old religion, or Jewish faith, who really belonged to, or were in sympathy with, the Roman authority as against

Christianity. The influence of this class was thrown with the persecuting power, rather than being tolerant to the new sect that was instituted by Christ at Jerusalem. The spirit of intolerance, by professed religionists, is the source of the blackest crimes of history, whose origin is of the pit, and not from the spirit of the Word. It is dangerous to profess the righteousness of "*the law*" as against that of faith in Christ, which bringeth grace and peace.

Though martyrdom, imprisonment, ostracization, poverty and hunger await the church, Jesus says, "Fear not the things thou art about to suffer" (verse 10); it is Satan's work. "Ye shall have tribulation ten days." By the rule deducted from Ez. iv. 6 and Num. xiv. 34, wherein a day in prophecy represents a year, the time of this tribulation would be given as ten years, and corresponds to the Diocletian persecution from 303 A. D. to 313 A. D. During this period it would seem the church should be shaken to its very foundation. Satan makes a savage attack upon it, and attempts its utter destruction. It seemed the kingdom would be uprooted from the very earth.

Unto the worthy heroes of the cross of Smyrna period comes the pathetic, yet comforting, admonition: "Be thou faithful unto death, and I will give thee a crown of life." "He that overcometh shall not be hurt with the second death."

PERGAMUM PERIOD.

This period extends from the union of Church and State, 325 A. D., to the fall of the Roman Empire, 476 A. D.

He who hath the sharp two-edged sword—the word of God—addresses this period, and is Christ, who admonishes with precision, and judges in righteousness. At this time the church has changed its dwelling-place; but he knows where it is (verse 13). It is not in the catacombs, it is not in the caverns of the earth, nor in the mountain fastnesses, nor yet in prisons, stocks and flames. It has gotten within the throne of Satan. What mischief lurks about us when the world begins to love us! What dangers overwhelm us when oppression seems to leave us!

Constantine, who wrought reform in the empire on behalf of the church, lifted the afflicting hand from Christianity, and exalted it to a place in his government. You know the rest. Then, as now, “the world became too churchly, and the church became too worldly.” This was an unholy alliance. It gave us the Council of Nice. It gave us night, under whose cover “the man of sin was revealed.”

The Roman Government was the *vile* person of prophecy. It was that which crucified our Lord, painted the church with blood, and, through its ecclesiastical head, will in the next period “exalt itself above all that is

called God." This new creation—ecclesiastic Rome—is the enemy of all liberty, the usurper of human rights, the eternal dread of the church.

But, back to Pergamum. It is represented as being on Satan's throne, as holding fast the name of Christ (verse 13), not denying the faith, even when Antipas, the faithful witness, was killed among them. There are, however, a few things against her. Some hold the doctrine or teaching of Balaam—"to cast a stumbling-block [verse 14] before the children of Israel, to eat things offered to idols, and to commit fornication. So hast thou also some that hold the teaching of the Nicolaitans in like manner."

Here the church institution is in part portrayed as being partaker of things offered to idols. Worldliness, political preferments and benefits, personal aggrandizements, and a yielding to desires for temporal affairs at a cost of spiritual virtues, are the avenues for idolatrous indulgences of a Scripturally enlightened mind. For the church, therefore, to join in temporal government is to commit fornication—is the sense in which the term is here employed. The reason is obvious. The church, which is the mother of us all, becomes an agent through which all forms of worldliness enter to destroy the spiritual harmony, peace and life of the people of God, diverting the taste of the individual Christian, causing him to neglect "that better part." From a consecration

to a divine and holy life, the Christian servant is led into the service of every carnal ambition; and the church becomes his helper in the acquisition of every carnal end. The true province of the church is spiritual cultivation, not temporal interference. A mixture of the functions of government with those of religious offices is a condition without authority, and, when thus combined, the church is an apostate. It has wedded the world instead of Christ. The fruit of such a union must also be unholy.

That the church, under a condition of union with state, becomes a machine for politicians, rather than subserving the purposes of God, should be plain to every mind.

To establish an ecclesiastic head to government, builded upon the opinions of men, is to establish "*rulers of the laity.*" But some had protested. Some had kept the faith. Some had not been guilty of this fornication and uncleanness in the Pergamum church. Jesus says to the guilty: "Repent, therefore, or else I will come to thee quickly, and will make war against them with the sword of my mouth." Remember, in the beginning of his address to this church, he represents himself as "he who hath the sharp two-edged sword." He stands before it in a belligerent attitude, and the keen sword of his word (of my mouth) must do battle and correct every wrong. They who thus contend, are charged by

apostate people as being "fighters," and perhaps the appellation is true, but the satisfaction of being of divine authority makes one delight to wage this holy "war" in the behalf of truth and for the right.

Pergamum did not "repent," and Roman apostasy suffered the consequences as declared by the voice of Christ.

Let not our friends who advocate a "*Civil Sabbath Reform*," and who plead for a religious recognition in our Constitution, overlook the warning to the Pergamum church. Cause not the sword of God's truth to be turned on *us* for partaking of these abominations. Cause will bring a result in one period of the world as well as another. Were such reforms effectual, it would be but a brief step to an ecclesiastical department of our Government.

The promise to the Pergamum period was: "He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna; and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it." This promise gave to them an election to eternal things, which, in timely affairs, the hearts of ambitious men crave, and for which they are easily led into apostasy. The one election is carnal and deadly; the other, spiritual and eternal. The one, an election to immortality and un-

named glories; the other is chosen to positions seductive and uncertain. Some enjoy the bread of temporal gain, but those loyal to the truth, pure, uncompromised, unalloyed, have the reward of every virtue and every promise.

THYATIRA PERIOD.

From the fall of the empire, 476 A. D., and succession of the ecclesiastic government, to the creation of the Universal Bishop of the World, 606 A. D.

To this period Christ addresses himself as the Son of God. There is now no clothing of himself in figure. Some one has assumed his rightful place and authority. Against this Universal Bishop is pitted the Eternal Christ. To this *stupid, decaying period*, he addresses himself plainly to them as the Son of God. It is the *Son of God* against the *Man of Sin*. The attitude of the mind of Christ at this time may be understood by his address to those who are yet really his own: "These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass: I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first" (verses 18 and 19).

His eyes like a flame of fire would indicate the righteous indignation of Jehovah. The faithful have had a hard and patient ministry to keep the faith, in the face of the wretched condition of the church. He would

speak to them in tones of sympathy and commendation, but must point out to them their defects and their sin. "But I have this against thee, that thou sufferest the woman Jezebel, which calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols" (verse 20).

Here is the perpetuation of the iniquitous condition of the last period; it is bearing fruit. The church has allowed it to go on without sufficient protest, rebuke and correction. Time had been given for a return from a growing apostasy, but she did not (verse 21). Jezebel is an old figure to which is likened the apostatizing church. "And I gave her time that she should repent; and she willeth not to repent of her fornication. Behold, I do cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of her works" (verses 21 and 22). The time of this event, or the casting of her into a bed, was about 476 A. D., which date marks the event of the fall of the Roman Empire and the elevation of the ecclesiastic Government to supremacy. For all this iniquity: "And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto each one of you according to your works" (verse 23). That is, notwithstanding this apostate condition, divine justice will reward *each* according to *his works*. There is, then, a possibility for

righteousness and its rewards, even when all about is black with wickedness and crime. Romanism will suffer annihilation in the end. "But to you I say, to the rest that are in Thyatira, as many as have not this teaching, which know not the deep things of Satan, as they say; I cast upon you none other burden. Howbeit that which ye have, hold fast till I come" (verses 24 and 25). Thyatira is the period between ecclesiastic supremacy and complete apostasy. Some were still undefiled, not sharing in the apostasy.

The apostate church as indicated, usurped temporal and secular authority. God's promise to them who should overcome was that *real* and *true* authority of the nations should be placed in their hands (verse 26). In every instance of these prophetic periods, we find promise is given to the faithful of the very things they are admonished against, or asked to forfeit for his sake, though in the higher, better, truer sense—the *spiritual*. "And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father: and I will give him the morning star. He that hath an ear, let him hear what the Spirit saith to the churches" (verses 26-29).

Before the church in the approaching darkness he places the "morning star," the signal of another day.

That, while for ages the church is to pass through a long and dismal night of sin and weariness, where scarce a glimmer of apostolic religion is to be known, he points with the finger of his prophecy beyond night's dark valley, where there is returning light, where again the "Sun of righteousness will rise with healing in his wings." When morning returns, its sun will never more go down into utter night behind political and ecclesiastic clouds.

The soul need not despair when God places hope in the sky. Morn will follow the night. Apostolic truth will be *restored* at high noon of the coming day, and floods of light divine will illuminate the whole world, and the nations shall honor God. On, therefore, on with the restoration of all divine things!

It is noteworthy here, that the last works of the Thyatira church (verse 19) were more than the first. More work, more effort, more resolution and more trust were required to keep the faith now, than at the first period of decay.

SARDIS PERIOD.

From 606 A. D., the creation of the Universal Bishop and head of the church, to 1517 A. D., the inauguration of the Protestant Reformation. The date 606 has been used by others as the beginning of complete apostasy, and it is our belief it is the true and correct date for the supreme elevation of the Papal power—

"*the abomination that maketh desolate*"—both temporally and spiritually. For while temporally the Pope had supreme political power previous to this, yet here he is made to have *entire* and *complete* spiritual power and control over the souls of men, for he is now the *Universal* Bishop. He is now elevated to the seat Christ alone should occupy in the world's acknowledgment—the affections of the human breast. We should have "no other gods before Him."

What deception to our souls when we have a reputation of piety and godliness, when in truth we are spiritually dead. The reputation of the Sardis church does not comport to its real character. Jesus says: "I know thy works, that thou hast a name that thou livest, and art dead." Behold the powers of the apostate church! She could sway armies, govern nations, take life, license crime and perpetuate atrocities nameless on the page of decency. Truly *there* was evidence and reputation of life the most potent and active, but that life was diabolic, and that demon is the "last enemy to be overcome," who carries the "sting of death."

Thou art dead (verse 1). No spiritual life is in organized apostasy—the establishment and personification of sin. But even here would Christ admonish and bring to repentance. Here would he have them *watch* and *establish* the things that remain, which are ready to die (verse 2). No works of this period are "found ful-

filled before God." Remember, keep the truth, repent! (verse 3):

Here in the midst of error, false religion, ignorance, priestcraft and the cunning of the evil one, there were a "few names" even in Sardis "which did not defile their garments." "They shall walk with me in white; for they are worthy" (verse 4). Surely all who could escape the pollution of this hour were worthy to walk with Christ. "He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels" (verse 5).

When sin shall be destroyed and the servants of iniquity shall perish, yet the righteous shall inherit eternal life, and their names shall abide forever. The Sardis church inherited temporal life and prosperity as a church—the spiritual and true shall inherit the mansions of eternal estates.

PHILADELPHIAN PERIOD.

From 1517 A. D., the beginning of the Protestant Reformation, to the breaking of the temporal power of the Pope, 1866.

America was discovered in 1492 A. D., antedating the beginning of this period by a few years, and may be considered synonymous with it for all practical purposes; only the discovery significantly goes *before* it,

making preparation for the great events of the coming period. For before *this* church period is placed an open door (verse 18). America is that open door. None could shut it (verse 7). The hour of reformation had come. None could stop it, check it, kill it. The Philadelphian period is the period of reformation. The little power (verse 8) of pure religion that is left will strengthen. Protestantism was to again enlighten the world. It was to build up the new continent and to it the priest-ridden governments were to pour out their "floods" of oppressed peoples, seeking "life, liberty and the pursuit of happiness."

"None shall shut it" (verse 7). The Swedes, Germans, Dutch and English could not be brought again to recognize Romanism, notwithstanding all the religious wars in Europe. The door of liberty can no man swing shut again. To Pope, priest and monarch, by their armies, their laws and their decrees, this magic door is forever a mysterious, untamable thing. "Behold, I give of the synagogue of Satan, of them which say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth. I come quickly: hold fast that which thou hast, that no

one take thy crown. He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name" (verses 9-13).

In this let us note (*a*) the supremacy of Protestantism; (*b*) from the tribulations that are to come upon the whole earth, the church shall be preserved (verse 10) by the quick coming (verse 11) of Christ; (*c*) the need of the church to hold fast her superiority attained, her crown of victory, that no one take it; (*d*) the reward is sure; (*e*) the time not distant.

We must note here also, sometime during this period, from the beginning of the Reformation, 1517 A. D., to the period of Protestant triumph (over the temporal power) in 1866-71, he rewards the church with the "*name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name.*" The new name of the Son of God was Christ, the anointed One, who is our anointed King. Hence we must expect to find during this period the institution wearing his name, or the *apostolic church* restored, or the Church of Christ, or Christian Church holy and apostolic, or the Church of God; all of which can be

legitimately used interchangeably without violence to the truth or distortion of Scripture. This city, the new Jerusalem, was not the city to come down out of heaven, but the *name* of the city that cometh down out of heaven. It is the present tense, and was the *name* of the city that came to the disciples collectively during John's life, and at his present writing. Therefore, somewhere during the Philadelphian period, from 1517 to 1866, dear reader, you may find the *apostolic church restored*, and there can be no doubt; the church not only in *name*, but in ordinances and practice as in its primitive organization. Eventually all *true* Christianity will be *restored apostolic* Christianity. Hearts seeking the truth of the Holy Scriptures will turn to a United Kingdom in Christ. The great army of young people from every sect, discarding their traditions, when once the affairs of church pass to their hands, let us hope, will break down the wall of sectarian prejudice and error, and stand in one solid compact for Christ against Romanism and Infidelity, instead of standing against each other. They will find their level on the plane of apostolic Christianity; there is no other common ground. This class, this body, will not be hurt by the tribulations that are to come upon the world. (See quotation.)

To the feet of this apostolic body will come the Jews seeking light, and they shall learn of *that* Christ

that loved us and bought us in his precious blood. They will learn that God is no respecter of persons, whether of rank, race or condition.

LAODICEA PERIOD.

From 1866 or 1871, the breaking of the temporal power of the Pope, to the coming of Christ.

This is the last period of the church's history, and its message is given to the Amen, the faithful and true witness, the beginning of the creation of God. The church of this period is neither cold nor hot (verse 15). It stands in imminent peril. The lukewarm condition will result in a falling away at the return of Roman recognition, and may be what is meant by "spewing out of my mouth."

The present ease of the church, the great luxury of the church's liberty, has given it the feeling of ample resources and protection. Nothing further seems to be wanted, required or demanded in its career for personal freedom, spiritually or otherwise. There is absolutely no concern, no vigilance on the part of the great body of believers, as a safeguard for the independence won. There is entire and complete satisfaction in what our fathers wrought, and no fears are indulged for the future safety of church and nation. We do not fully realize that "Eternal vigilance is the price of liberty!"

But, alas! in the affluence of the church, it has not understood that it is "the wretched one and miserable and poor and blind and naked" (verse 17). How much it needs the refined gold of the fire (verse 18), the white garments for the marriage, that "the shame of thy nakedness be not made manifest," and with all, good eyesight by the divine healing (verse 18). True oil in its vessels also that darkness may not overtake it. Because of the love of Christ (verse 19), we shall be reproved and chastened. Let us repent! Let us unify! Let the Bride be made ready for the marriage! For "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me" (verse 20). Thus unto us will be given a place on the throne of Christ, and we shall reign and live with him.

The message for to-day is *repentance*. Turning again. Getting back to Calvary. To Jerusalem. Let us enter this *city* of Christ, for his name is there; let us enter into the one body, and be in him and he in us, that we may hold sweet and perfect communion, and have and enjoy the blessings promised to the Laodicean church upon obedience to his commands.

Under the chastening hand of Christ, in a renewed persecution, all true Christians—in our opinion—will be united soon after the "falling away;" when the church, or Bride, shall have made herself ready, then

soon the end of the present order shall be. It is our belief this chastisement, if not forestalled, may be measurably abridged by a swift and willing obedience to the will and law of Christ. "This is my commandment, that ye love one another, even as I have loved you."

"Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are *one*; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. Father, that which thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundations of the world. O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them" (John xvii. 20-26).

CHAPTER III.

(Rev. iv.)

AN OPEN DOOR IN HEAVEN.

“After these things I saw, and behold, a door opened in heaven, and the first voice which I heard, a *voice* as of a trumpet speaking with me, one saying, Come up hither, and I will shew thee the things which must come to pass hereafter” (verse 1).

Here is the introduction of a new vision; another line of prophecy. Heaven is a relative expression in prophecy. It is applied to the state of the blessed; to the apparent universe; to political government; to the church; indeed, to any system holding governmental influence or control over mankind. We can in no wise understand the term heaven in the above quotation as applicable to the realm of the blessed, or to the veritable throne of Jehovah. Merely, would it seem, in the *Spirit* John takes a voyage up through the future of the church's history in prophetic vision. This *heaven*, then, would mean the church of the future, that from the standpoint of John, in the apostolic age, would be a closed door. But it opened with the vision, and he is permitted to view it, for the voice says: “I will shew thee the things which must come to pass hereafter.” Straightway John was in the Spirit. He takes a spirit

journey to the end. "Straightway I was in the Spirit: and behold, there was a throne set in heaven, and one sitting upon the throne." We are to notice, that if heaven here given is the very secret pavilion of God, there should have been, as there doubtless ever was, a throne established; but here we find "*a throne was set,*" hence the term can not be applied other than in a visionary way. He that occupied this throne "was to *look* upon like a jasper stone and a sardius: and there was a rainbow round about the throne, like an emerald to look upon" (verse 3). Here we have God in the church. He is represented by the richness of the carnelian. He is henceforth thus enthroned among us, but can be beheld only by spiritual vision. He has no material manifestation, for "God is a spirit."

The church reflects the bright, pure imagery of godliness, hence the "rainbow round about the throne." The emerald, a precious stone of a rich and beautiful green, indicating life. We can only see and know God through the institution of the church. We can only behold him in the sweet, pure character of his love and compassion.

Around about this throne (verse 4) are twenty-four other thrones. These twenty-four thrones are the supporters of the true throne. The church is builded upon the "apostles and prophets, Jesus Christ being the chief corner-stone." These twenty-four elders (verse 4) are representatives of the old and new institutions in

vision, twelve for each dispensation. All that had gone before the cross was typical and pointed to it: all that has come after is symbolical, or historical, and points back to it. Christ the Rock broken for us, is wherein we are shielded. We crystallize around that personality who is the resurrection and the life. The bow encircling the throne of our King, symbolically betokens the peace of his government—the peace of soul—the peace he offers all. The *bow* is the symbol of peace.

These elders, our representatives and our authority—for by them God governs us—were arrayed (verse 4) in white garments, symbolic of the righteous character the believers must wear; that garment, our wedding garment, “furnished us from on high.”

They had also on their heads crowns of gold. The crowning beauty and finish of any character is purity of thought. He who is pure in thought and imagination wears a kingly crown. He wields a sceptre that governs himself, and an influence that leads the world to a better hope, a better life, a noble end. Such a controlling virtue all should strive to obtain. Such a kingly man shall “*see God*,” for thus the promise reads.

“And out of the throne proceeded lightnings and voices and thunders” (verse 5). Ah, the eloquence, bright with the lightnings of divine speech, and deep with the thunderings of heavenly admonitions. It is

thus God speaks to us. His word is sharp and quick and powerful.

The seven lamps of fire burning before the throne (verse 5) are self-explanatory. In the glassy sea like unto crystal (verse 6) we have represented, first, the sea—as people; second, glassy—smooth and clear—a pure, quiet people; like unto crystal—without alloy, no dross, no impurities that becloud and darken character. Hence the great sea of Christianity, or the people of Christ, a sea extending from the cross to end of time.

Now, “in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind” (verse 6).

These four living creatures must be, as has also been pointed out by others, the four continents or grand divisions of the earth; viz.: Asia, Africa, Europe and America. Christianity is universal and “the world is the field.” “Full of eyes” has reference to the vigilance of the peoples of these several divisions, who take note of all questions submitted to them, of all issues which come before them. “And the first creature *was* like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature *was* like a flying eagle” (verse 7).

Taken in this order, the first continent, Asia, is represented by the *lion*. Africa, by the *calf*. Europe, by the *face of a man*. America, by the *flying eagle*.

Asia, who was bold, powerful, ferocious, warlike and dashing, may fitly be represented as *lion-like*. Africa, the burden-bearer of the world, by the calf or ox. Europe, under Christian civilization, assumes a more rational and natural attitude for the race, restoring the godly image, and hence has the face of a *man*; while America, from whom all shackles of servitude and oppression have been stricken, mounts above the clouds of human despair and conflict, and, borne upon the wings of political and religious freedom, soars like the eagle heavenward in her flight, bathing herself in the atmosphere of higher enlightenment, and consequently enjoying more perfect liberty. We can more nearly look God in the face.

The rapidity of her flight, the loftiness of her thought, the equality of her laws, mark her the most progressive and free of any human government known to earth's history.

"And the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying, Holy, holy, holy, is the Lord God, the Almighty, which was and which is and which is to come" (verse 8).

In this quotation as the last (verse 6), it is obvious that eyes represent the vigilance of the people of these continents.

Six wings indicate rapidity of flight. This world is flying through time on the wings of a quick and certain destiny. Soon the drama will end. There can be no rest. The church is full of eyes. It is awake. It sees what the world has to offer, as well as the things it possesseth. It sees the theories and philosophies of men, and they have failed. In the face of all the world offers it, it bears testimony to the world, of God. Always, at all times, and under all circumstances, true Christianity says, "Holy, holy, holy, is the Lord God, the Almighty, which was and which is and which is to come." The church believes in the eternity, the personality and the coming of our Lord. They, the Christian people, as all the works of God, adore him. In the end the church, as represented by the elders, will fall before Him that sitteth upon the throne (verse 10), and shall worship Him that liveth for ever and ever, and shall cast their crowns before the throne, saying, "Worthy are thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and because of thy will they were, and were created."

The holiness of God; his matchless purity; his adorable majesty! With him we shall have to do. Before him we must stand stripped of all hypocrisy. Shall we be able to stand in the great day, when the whole world

will be summoned into his presence to give an account of the deeds that are done in the body?

“Lord Jesus, I long to be perfectly whole;
I want thee forever to live in my soul;
Break down every idol, cast out every foe;
Now wash me, and I shall be whiter than snow.”

CHAPTER IV.

(Rev. v.)

A BOOK OF SEVEN SEALS.

“And I saw in the right hand of him that sat on the throne a book written within and on the back, close sealed with seven seals. And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof?” (verses 1 and 2).

Here is a sealed book. None was found worthy in heaven, or in the earth, or under the earth (verses 3 and 4), to open the book, and to look thereon. John weeps under the disappointment. It must contain information of vast importance to the church. “Weep not: behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome, to open the book and the seven seals thereof. And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God, sent forth into all the earth” (verses 5 and 6).

The Lamb was the Saviour, who was crucified for us. He is also the Lion of the tribe of Judah, the Root of David, that hath overcome, to open the book

and the seven seals thereof. Christ, the meek and lowly, as a lamb without blemish, was a sacrifice for our sin; Christ, the Lion of the tribe of Judah, is that strong power by which he has gotten us the victory over death and the grave. The book, therefore, must contain that which is of essential importance to the church, since he only, who can impart the new life and establish a hope, was found worthy to open the book and loose the seals thereof.

Again, we note, the Lamb had seven horns and seven eyes, which are defined as the seven Spirits of God sent forth into all the earth. The seven Spirits have been explained to represent the Spirit of Christ to the church, through all the earth and through the seven periods of its extension. Horn denotes power, or authority. We have here seven horns, representative of the seven powers or periods of the church, or the complete and entire church, as set forth in the seven seals of our present study. These seven epochs represent church history to the end. It is a prophetic book, given us to mark the career of the church through these divisions or periods, in its advance down through the ages. Well might John, therefore, weep when none could know the future, and none found worthy to reveal or open its important secrets. A history of an institution so pure, yet to be so checkered, defiled and disfigured by the world's entanglement, still always in some meas-

ure offering hope to the souls of men. The future of the instituted church among men, this book reveals—the Book of Seven Seals. This book of prophecy, which means so much, was a helping hand to the church's progress. An instrument replete with knowledge, accurate in every statement.

The bowls of incense (verse 8), which represented the prayers of the people, were the petitions of all earthly saints ascending to the throne of grace in behalf of the kingdom on earth, many of which suffered persecutions and death for their love and faith in the Saviour of men.

In verse 10, all the redeemed through the blood of the Lamb are made to be unto God a kingdom and priests. Here we have the congregated, or the disciples of Christ, collectively represented as a kingdom, making the terms "church of Christ" and "kingdom of Christ" synonymous in meaning; incidentally suggesting the kingdom of Christ had come when his church was established.

We are represented as priests, because every regenerated follower of the Lamb has direct access to a throne of grace, Christ, the great High Priest, being our *only* intercessor. And whereas, should we reckon the kingdom has not yet appeared, then we are not priests, and must depend upon a clerical agency for our spiritual strength and comfort.

“And they reign upon the earth.” How? In what sense do we reign? In that Christianity gathers into its folds people of every tribe and tongue and people and nation, and imparts to them the wholesome laws of righteousness, justice, equity. This is and has been the secret of the evolution of the nations toward civilization and friendly recognition and relationship ever since the divine commission was given the church: “Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world” (Matt. xxviii. 19, 20). Success has followed in the wake of the church just according to the degree of obedience and the state of purity of the church.

The seven seals reveal the state of the church in the several periods in which they fall. The representatives of the vision ascribe honor and blessing unto God and the Lamb in the following language: “And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, Worthy is the Lamb that hath been slain to receive power, and riches, and wisdom, and might, and honour, and glory, and blessing. And every created thing

which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, *be* the blessing, and the honour, and the glory, and the dominion, for ever and ever. And the four living creatures said, Amen. And the elders fell down and worshipped (verses 11-14).

LION—ASIA. CALF—AFRICA. FACE OF A MAN—EUROPE. FLYING EAGLE—AMERICA.

THE CONTINENTAL LINE OF PROPHECY	A. D.			
	98	325	606	1317
	WHITE HORSE	RED HORSE	BLACK HORSE	PALE HORSE
				1866
				1871
				1896
				1901

CHAPTER V.

(Rev. vi. and vii.)

CONTINENTAL PROPHECY.

“And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, Come” (verse 1).

If taken in their order, this would be the first of the four living creatures, and is Asia, represented by the lion. Asia is the Lion continent—bold, ferocious and terrible. “And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer” (verse 2). Here starts a most beautiful panorama. The first object we view is a white horse. White is the symbol of purity. The horse represents the most rapid and progressive mode of action, combined with strength, at this period of the world. This horse, therefore represents the church because it was the institution of all purity, created from the divine life. We must concede the purity of the apostolic church. This figure or demonstration was for the apostolic days. It was the church in its early organization, and must have been as Christ designed it. It came from Asia, and therefore from the land wherein it was first established. By the figure we discover it

was aggressive. Christ held the reins and directed its course. He was *its supreme authority*. He rode on from victory to victory, from conquest to conquest. It recognized him as its supreme Governor. In everything he had the pre-eminence. He was the King of that spiritual empire. He was coronated as such. During his supremacy in the church, he moved on conquering the world by peace—the bow of peace he ever carried before him. It was the symbol of his divine peace, which the world could not give nor take away. Peace was the angelic announcement at his birth. Hence this seal—the white horse seal—unmistakably applies to the apostolic period of the church's history, when the church was clothed with the whiteness of its virgin purity. The period of time covered by the white horse, extends to the Nicene Council, when the authority of the Word was abridged, and the white horse with its rider passed from view. The apostolic church was established at Jerusalem. It fell in Rome. Keep close watch along the line of our investigations for the *white horse* and his rider to dash again into view.

“And when he opened the second seal, I heard the second living creature saying, Come” (verse 3). This stands for the continent of Africa, and is the creature represented by the calf. Why, we can not say further than that Africa was a factor in dissolving the power of Rome; it had also been a field of missionary activity,

thus meriting a right to representation. Besides, the spectacle of the church's history was witnessed by the whole earth.

"And another *horse* came forth, a red horse: and to him that sat thereon it was given to take peace from the earth, and that they should slay one another: and there was given unto him a great sword" (verse 4).

This horse is red. Red is bloodlike—warlike. This red horse is the church and state of Rome, beginning under Constantine 325 A. D. Being thus united, they become as one, and alike they shared the conflicts of the declining empire. It was bathed in the blood of carnal strife. The emperor is riding this horse (church). The jealousies, envies and strifes occurring about the seat of the empire, destroyed the quiet and peace of the earth. Much history of interest could be supplied for this period, but we leave the reader to review it elsewhere.

This seal extends from 325 A. D. to the elevation of "the Universal Bishop of the world and the head of the church," in the person of Pope Boniface III., in the year 606 A. D.

"And when he opened the third seal, I heard the third living creature saying, Come" (verse 5). This creature corresponds to the continent of Europe. Europe on the whole, in the entire scope of its history, is more manlike, enjoying more freedom and better civilization, more culture, than any of its

predecessors; not, to be sure, during this seal, but after its settlement into quiet after the lapse of centuries. After barbarism gave place to civilization, as we find it to-day. The continent is represented on the whole.

“And I saw, and behold, a black horse; and he that sat thereon had a balance in his hand. And I heard as it were a voice in the midst of the four living creatures saying, A measure of wheat for a penny, and three measures of barley for a penny; and the oil and the wine hurt thou not” (verses 5 and 6).

Black denotes ignorance, that fatal condition of mind and soul infinitely worse than death, more serious than the grave. The black horse is the church in complete apostasy. The Pope is riding this horse. He is riding him for all he is worth, even at the price of the immortal souls of men. Balances in the figure might stand for the symbol of justice, were it not further viewed as in the act of weighing commodities. We conclude the balances are here used to weigh things with, as we shall right soon see. The Pope does not have a record for impartial justice. Therefore the balances under the symbol of justice can not be thus applied. We see him simply holding the balances to parcel out his trash of absolution and indulgences—the cunning of his craft—and every iniquity at the price of *money, money, money*—the love of which has saturated the

souls of men with death and precipitated them into the vortex of spiritual ruin.

Here were the dark ages. No leaders to broaden the thoughts of the citizen. Learning was narrowed down. The arm that usurped their spiritual liberty destroyed also their temporal freedom, enlightenment and happiness. There followed nothing, absolutely nothing, for long, long ages, to break the spell of night. It is a fearful thing to surrender the liberty of conscience and of soul.

What knowledge the people received during this period was at a price and of a quality determined by the author of their ruin—even he who devastates the souls of men. The subject having but little with which to buy, he would naturally take the most possible it would purchase. Wheat is a staple article of diet, barley a less valuable. With a penny the soul could obtain but one measure of the pure gospel, while with the same money he could buy three measures of traditions, decrees and opinions. Without the knowledge of discrimination, poor, starving humanity takes the most for his money, and for 1,260 years the cruel tyrant of Night held temporal and spiritual carnival over the immortal destiny of his subjects.

“The oil and the wine, hurt thou not.” There must have been a fragment of pure Christianity somewhere that kept a spark of free religion aglow, represented by

these elements, suggestive of richness and effusion, or plenty. Upon them did not fall the blighting touch of cunning priestcraft, or the foul breath of Papal blasphemy. They are children of the woman who fled into the wilderness, at the beginning of this period, given elsewhere in these prophecies. The time covered by the black horse extends from 606 A. D. to 1517 A. D.

“And when he opened the fourth seal, I heard the voice of the fourth living creature saying, Come” (verse 7). This creature is represented by the flying eagle, and is America. It is important to notice the end of the last seal (1517) was preceded twenty-five years by the discovery of this continent—as fully developed, also, in our study of the seven churches. America has been the refuge of the persecuted by the hand of the man of sin—the Pope. (II. Thess. ii.)

“And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with death, and by the wild beasts of the earth” (verse 8).

Pale or pallor denotes fear, horror. The pale horse is the Protestant Church, terrorized by the persecuting power. There is a rider of this pale horse. It is Death. We have been moving in the pale-horse period, or seal, up to a recent date, the same terminating with the years

1896 to 1901. Death is the rider, and following in the fifth seal we shall find Hades, or the resting-place of the dead. This, the fifth seal, will reveal the grave of *Protestant division*. We have no means of determining how near we may be to this event, neither the length of the fifth seal, nor what date may mark its terminus. There is no rule or time given in the Word for fixing definitely the epoch. But we do know that it is within the fifth seal some wonderful events will occur of interest to the church, which will result in its perfect and complete unification.

Death has marked his lineaments in every feature of Protestantism as it now exists. "In unison there is strength," and we might extend the maxim as it is implied, and say, in division there is destruction. The divided condition of Protestantism, its envious spirit, its carelessness of the Word, and indifference to apostolic teaching, its drowsiness of soul, is enough to destroy its potency, were there no opposer to oppress it.

Death and the grave have authority over us (verse 8). We are the fourth and last part of the earth (verse 8). They will "kill with the sword, and with famine, and with death, and by the wild beasts of the earth" (verse 8).

We understand the wild beasts to be anarchy, red-flagism—that threatening menace to our institutions,

waiting like wild beasts the opportunity of war, to spring upon us. And then we have that other class of anarchists: anarchy in high life, in executive and legislative councils, perhaps the more dangerous to civil and religious institutions. All know to whom the anarchistic element belongs.

The United States Government is the only real American Government, as the term is employed. All others have been more or less subject to European control or influence, with the Roman religion ever locked in the arms of state. The United States Government of eagle fame is the only country comprehended in this portion of prophecy, and we may look for its fulfillment here.

The first prophetic end of the fourth seal is 1866 A. D., when Victor Emmanuel's army began a campaign against the Roman or Papal forces; but its triumphant end did not occur until 1871. By the light of Daniel's prophecy, we get an extension of thirty days, extending the close of the fourth seal from 1896 A. D. to 1901 A. D., as may be observed on the underscore of the diagram, marking the end of the fourth and beginning of the fifth seal.

(These explanations of Revelation were prepared in the early nineties. Recent papers, since the assassination of King Humbert, the son of Victor Emmanuel II., give expression to the claim of the Pope that Hum-

bert in his life was contemplating abdicating the throne of Italy in favor of the Pope; for this reason he gave him a Catholic burial. However amazing this may be, it is no more than we should expect. Prophecy declares he will recover temporal government in Europe, and in America a similar ecclesiastic head shall be established.)

“And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, which should be killed even as they were, should be fulfilled” (verses 9-11).

John sees beneath the altar of the church the souls of its sacrifice—those who have shed their blood for Christ and his kingdom. With a great voice their innocent blood demands justice and retribution on the persecuting powers. The church has two oppressors—the beast and the false prophet, Romanism and Mohammedanism. They came up together, they must go down together. We have shown the fourth seal to extend to 1866-1901.

The "white robe" given unto each of them is the clothing of these martyrs with a "white robe" of holy influence, which in *our* age speaks out for the right, demanding the righteousness promulgated by the martyrs that were loyal to God's truth at the cost of their lives. Their character is the character demanded by our modern civilization, and hence they have been recognized in their demands for higher, better life than the ancient and mediæval periods afforded.

This era of righteousness and equity among men could not occur until the close of the American Civil War, for slavery must first be put away. Liberty must flourish where righteousness is known among the people. Nor could such recognition be given them until the Papal power was broken, for spiritual slavery is worse than chattel.

Now the work and sacrifice of martyrs is clothed with success. Its fruits are borne. Liberty triumphs over the enemy of man. The old tyrant *Sin* is imprisoned within the Vatican—so he considers—and he is indeed shut off by the law of liberty from the world. Martyrs died to make men free. It has been the work of ages, but it has accomplished its work. They have not died in vain. The spirit that permeated the labors of these suffering saints has accomplished its end. We acknowledge the martyred dead as the exponents of truth and holiness, equity and freedom. They yet

live, for their lives were the spirit of protest and reform.

Though the temporal power of the Pope is broken, he is not utterly overthrown. He will recover in some degree, as already hinted, and as we shall learn later on in our investigations. "It was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, which should be killed even as they were, should be fulfilled." Others, too, shall fall before the same powers. In Asia, Armenia sheds its blood during the close of the fourth seal, where their early brethren also did. In the West Indies, during the same period, Cuba revolted, and suffered famine, torture and death. Instruments of the old Inquisition were employed as agencies of torture to these poor people. But mercy was extended and judgment fell and the blood of martyrs was measurably avenged. But this is not all. A more dreadful and appalling death will mark the fifth period. Europe may be precipitated into war at any period. Romanism and Mohammedanism must be dealt with when the crisis comes.

The United States has embraced to her bosom that dissolving power to all good government. Revolution and disorder lurk somewhere in the future for us. The pulse of war is throbbing in the arteries of commercial, political and ecclesiastical life. "What shall the har-

vest be?" When once this unrest has developed into an open eruption, we shall see—in our judgment—the Roman arm of supremacy over us. She already, in a large measure, controls what she will in municipal and state affairs. Her policy, however, is, to do nothing rash until the hour of the nation's calamity is come, when we may be surprised to find her entrenched in the institutions of our Government. For the present her influence is subtle and mysterious. Surreptitiously she worms her way to the heart of the body politic. She holds now the balance of power in our general elections; our elections, like mighty landslides, reward the party that plights to her its fidelity. The end of the fifth seal will be recognized by the return of Roman supremacy in name or likeness.

"And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs, when she is shaken of a great wind. And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places. And the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and,

to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of their wrath is come; and who is able to stand?" (verses 12-17).

With the opening of the sixth seal there is a great earthquake, or political shock or upheaval. The sun will become black as sackcloth of hair, or the brilliancy of the Sun of righteousness will be overshadowed by this evil supremacy, and the influence of the gathering darkness by the powers of night will becloud the hitherto goodly reign of law and order, when political and religious liberty were vouchsafed to man.

There will be a time of folding away the gospel, a period in which the two witnesses spoken of elsewhere will lie for three and a half years in the streets of the city which is spiritually called Sodom and Gomorrah, and whose meaning we shall explain in its proper connection. There will be a relaxation of the present activities of gospel publications, hence the sun of the kingdom can not shine because of the dark mantle of sin, and the wave of persecution that overwhelms the church. For, "the whole moon" at this time will become "as blood." Since Christ is the Sun of righteousness, his church, which reflects the divine glory and light upon the world, must be the *moon* here represented. We can better comprehend this figure when again the church is bathed in the blood of martyrdom.

"And the stars of heaven fall," etc.

Here the satellites of the soul—denominationalisms—by which men are guided, and in which they trust, and to which they go for spiritual illumination and guidance, fall. Because of their weakness, divided Protestantism will fall when the persecuting power is extended over them.

To-day as we look upon denominationalism, it is immature. This religious tree is flourishing, is growing and thrifty. Her fruits are not ripe. As we look upon the organized religious forces of the sects, there is a growing, uncompromising narrowness. Sectism is stronger than Christianity. Churchianity is better established than Christianity among the sects. The followers of the creeds are more rigidly established in their peculiar doctrine than ever, notwithstanding a universal tolerance one of another. They generally spurn Christian unity, and despise its name. Thus viewed, we find the curse of divided Christendom grows stronger and stronger, wider and wider—more multiple. The prejudice of the sects is becoming more deeply rooted. It is more thoroughly organized and panoplied for larger growth than ever. Its colleges, its ministry, its societies and its entire equipment are a determined resistance to the prayer of the blessed Christ, that his believers should be one. (John xvii.) But though the purposes and ingenuity of man are great, in these things we shall find there is not the strength of the fervent

prayer of our Lord. This heaven, this spiritual zenith, stretching over the souls of men, shall be "removed as a scroll when it is rolled up" (verse 4). But our hope at last is the young of to-day.

The agencies that thus molest and disturb the kingdom of Christ will also disturb "every mountain and island," and they shall be removed out of their places. Mountains symbolize strong governments; islands, smaller principalities. There will be a change in the map of the world; a general mix-up and a universal convulsion of the powers of the earth. From the look of the present complexity of European affairs, can we reasonably aver the contrary? International questions are springing into life daily. Sooner or later the wisest diplomats will fail of a peaceful solution to some existing complication. Government interests are so interwoven, that when once the throes of an important war are on, it will endanger and disturb the peace and security of every other.

This commotion, disorder, darkness and fatality will lead men to think divine wrath is poured upon the world. But as the evil of man is made to praise Him, and his wickedness sometimes works out the righteousness of God, *even so it will be*. For God is sore displeased with sectarian sin. The disorder of this period will wipe it out. The unripe fruit will fall. Christianity will unify and perfect the church, while

its insincere followers will have left it. This, however, is not the final judgment, for it is only the history of the sixth seal. The kings and princes and chief captains and the rich and the strong, as well as the free and bondman, will seek protection in the safe defenses of government (verse 13).

The settlement of this disorder marks again the decline of Roman supremacy. This seal is continued into the seventh chapter. With the conclusion of this disorder, we discover "four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree" (chap. vii. 1).

What have we here? A messenger from each division of the earth holding "the four winds." Political quiet is restored. Peace has returned among the nations. Some sane influence has quieted the political commotion. "That no wind," disorder or political agitation, "should blow on the earth" (peoples of the church), or any tree (chief men or leaders).

At this period we discover "another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads" (verses 2 and 3).

Several changes have been wrought by the foregoing disasters. Mohammedanism is driven back into Syria or Africa. The Jewish bankers of the world have taken refuge in Palestine; the Russian Jewish slave has sought out his old birthright. Colonization of the Jew is taking place. The angel that ascends from the sunrising is the evidence or the influence that brings to the Jewish mind the conception of the divinity of Christ. The teaching of this angel, or the educational movement of whatever sort it is, will seal the Jewish mind with the truth. God's word is the seal. It is in the hand of the missionary of the cross. As the apostolic church crosses the Pacific to the Orient, it will be the civilizing agent to Asia, and will come to them as from the sunrising.

All the Jews who accept Christ are represented by 12,000 out of every tribe; 12,000 representing their entirety, or complete number after their several tribes, who shall accept the gospel and be saved through it (verses 4-8).

Coincident with or following this, "a great multitude, which no man could number, out of every nation, and of *all* tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb. And all the

angels were standing round about the throne, and *about* the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, These which *are* arrayed in the white robes, who are they, and whence came they? And I say unto him, My lord, thou knowest. And he said to me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat; for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes. And when he opened the seventh seal, there followed a silence in heaven about the space of half an hour" (verses 9-17 and chap. viii. 1).

This sealing is the result of missionary endeavor under a united church. "That they may be *one*, that the world may believe that thou hast sent me."—*Jesus*. It

will not be hard to convince the world of a divine religion when once the church is united. A divided church is the only legitimate argument of the unbeliever, its only vulnerable point of attack, and is, therefore, the one point of the church's impotency.

This vast multitude thus sealed stands before the *throne* in the church or kingdom, where all Christians have ever stood; they have on their righteous (white) robes of faith; palms are in their hands, denoting victory. The song they sing is "salvation unto our Lamb." All the angels (messengers or heralds) of the better era are gathered about the throne, or congregated in the beautiful church of God. The first resurrection has occurred, as we will prove in other lines, and the martyred dead are fully rewarded in it.

"Spread his tabernacle over them." The vast heathen world is now shepherdless, suffering famine, nakedness, peril. So long unsheltered from their devourer, they will not have the protection of a divine influence about them. So oft have they fainted in the Sahara of sin, but henceforth they will be with the redeemed. Their sorrow and despair will be healed. Pain and grief will no longer bedew their eyes with tears. Oh, blessed estate for the earth! But we pass to the eighth chapter, and the last seal is opened. Silence, a short silence, follows. "The bride hath made herself ready," and the end is come.

See heathen nations bending
Before the God we love,
And thousand hearts ascending
In gratitude above;
While sinners, now confessing,
The gospel call obey,
And seek the Saviour's blessing,
A nation in a day.
Blest river of salvation,
Pursue thine onward way;
Flow thou to every nation,
Nor in thy richness stay;
Stay not till all the lowly
Triumphant reach their home;
Stay not till all the holy
Proclaim, "The Lord is come!"

—*Samuel F. Smith.*

CHAPTER VI.

(Rev. viii.)

THE TRUMPETS; OR, THE EMIGRATION LINE OF PROPHECY.

Beginning with the second verse of the eighth chapter of Revelation, we have another line of prophetic history, of seven periods each, represented by the *Trumpets*. This line will be interrupted by an interpolated prophecy.

Seven angels with seven trumpets (verse 2). These messengers have instruments of alarm. The affairs of this line of prophecy are to be violent. Hence the awakening instrument is employed—the trumpet.

“And another angel came and stood over the altar, having a golden censer; and there was given unto him much incense, that he should add it unto the prayers of all the saints upon the golden altar which was before the throne” (verse 3).

We are beginning a new line of prophecy and hence are taken back to Patmos, to the time of John’s exile, from whence all the regular lines of the prophecies of Revelation begin to unfold. By regular *lines* we have reference to those containing seven steps, or degrees, or periods, and cover all of time comprehended from the

giving of the vision of this revealed instrument to the end.

The angel with a golden censer appears at the altar. Here is employed a Jewish type. Incense was the type of prayer. Much incense would indicate a great volume. Incense added to the prayers of the saints would seem to suggest the petitions of the two dispensations combining in behalf of the cause of truth in the world, and for the coming of a better and promised era.

We are now taking up a calamitous line of prophecy. In view of this, and the actual vicissitudes that were to vex the early church, we should naturally expect earnest and fervent prayer in behalf of the church's interest in its extremity, as well as prayerful anxiety for the future of that holy institution. The smoke, too, of much incense, that would roll up from the fire of Jewish altars, would reasonably compare, in beautiful figure, to the mighty volume of prayer ascending to God through all the centuries of painful trial, distress and persecution, that sinful apostasy should entail upon the followers of Christ.

“And the angel taketh the censer; and he filled it with the fire of the altar, and cast it upon the earth: and there followed thunders, and voices, and lightnings, and an earthquake” (verse 5).

We have here presented to us the idea that when saints pray earnestly to God for redress, their prayers

shall be ignited by the fire of divine indignation, reverting back upon the earth (the unregenerated) in retribution for the injustice inflicted upon innocency. In consequence thereof, we have represented "thunders," or mutterings of impending doom; "voices," or the agitation of righteous resistance; "lightnings," or the execution of divine justice in a righteous cause; "and an earthquake," or a shock, or an upheaval of political conditions, well shown to us in the conclusion of the trumpets. God's justice may seem slow of execution in the world's affairs, but it is none the less sure and severe.

"And the seven angels which had the seven trumpets prepared themselves to sound" (verse 6).

We are now ready for business. Let us stand at the beginning where John stood, and listen to the trumps of divine awakening. We note there is not a chorus of trumpet blasts. Each blast reveals seriousness enough to mankind. They are given severally, and we take them in the succession given.

[illegible]

“And the first sounded, and there followed hail and fire, mingled with blood, and they were cast upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up” (verse 7).

Calamity followed the final mustering of Jewish forces to rebuild Jerusalem and restore Jewish rites, after its fall under Titus.

“In Hadrian’s reign we next hear of Judea in an attempt of formidable dimensions to rebuild the city of Jerusalem, and establish the Jewish polity. Bar-Cochba was the enterprising leader who for three years kept the powers of Rome at bay; until the insurrection was entirely quenched in the blood of hundreds of thousands. Hadrian’s exasperation at this event made him raze everything he could find on the site of Jerusalem.”—*Barnes*.

“The last powerful insurrection of Judea followed in the days of Hadrian. Their Messianic prince, Bar-Cochba, led the insurgents in more than fifty battles against the Romans; half a million of Jews are reported to have fallen in them.”—*Johnson’s Cyclopaedia*.

This, in our opinion, is the history of the first trump. The most deadly weapons of warfare at this time against walled and defended cities were the *ballista*, the *catapult*, the *battering-ram* and the *movable tower*. The casting of stones by their military machin-

ery represents the hail; conflagration of their cities, is the *fire; mingled with blood*, fatalities inflicted by the force of arms and enginery of war.

During the time of this period in which one-third part of the earth was burnt up, pertains to Asia, one-third of the continents known at the time of this first epoch, or blast. Asia was measurably deserted by those who had to do with religious civilization, as Rome became the center of Christian growth; and the Jewish dispersion diffused the people among the nations. Hence the devastation of this period would cause Asia to appear as being consumed. *Trees* represent principal men; *green grass*, the people. We have until 325 A. D. for Asia to pass from the view of this prophecy.

“And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and there died the third part of the creatures which were in the sea, *even* they that had life; and the third part of the ships was destroyed” (verses 8 and 9).

The blast of this period extends from 325 A. D. to 476 A. D. *Sea* represents the people; *great mountain*, the Roman Empire. The warring of her factional governments resulted in consuming away her strength. She fell. Her strength was wasted in the sanguinary conflicts which sapped her vitality. She gave way to

the Papal authority. She gave him her "seat and great authority."

"And the third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of the waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter" (verses 10 and 11).

It is the inference of most students of Revelation, that the third trump is the scourge of the Huns under Attila, and we are disposed to the same belief. We quote from Mr. Talmage: "Patrick and Lowth, Thomas Scott, Matthew Henry, Albert Barnes and all the commentaries agree in saying that the star Wormwood of my text was Attila, king of the Huns. He was so called because he was brilliant as a star, and, like wormwood, he embittered everything he touched. We have studied the Star of Bethlehem and the Morning Star of revelation, and the Star of Peace, but my subject this hour calls us to gaze at the star Wormwood, and my theme might be called Brilliant Bitterness. A more extraordinary character, history does not furnish than this man referred to in my text. Attila, the king of the Huns. . . .

"Other mighty men have been delighted at being called liberators of the merciful or the good, but Attila

called himself the Scourge of God. At the head of seven hundred thousand troops, mounted on Cappado-cian horses, he swept everything from the Adriatic to the Baltic Sea. He put his iron heel on Macedonia and Greece and Thrace. He made Milan and Pava and Verona beg for mercy which he bestowed not. Byzantine castles, to meet his ruinous levy, put up at auction massive silver tablets and vases of solid gold. A city captured by him, the inhabitants were first brought out and put into three classes: 'The first class, those who could bear arms, who must immediately enlist under Attila or be butchered; the second class, the beautiful women, who were made captives of the Huns; the third class, the aged men and women, who were robbed of everything and let go back to the city to pay heavy tax.'

"It was a common saying that the grass never grew again where the hoof of Attila's horse trod. His armies reddened the waters of the Seine and the Moselle and the Rhine with carnage, and fought on the Catalonian plains the fiercest battle since the world stood, three hundred thousand dead being left on the field. On and on, until all those who could not oppose him with arms, lay prostrate on their faces in prayer. . . . So brilliant was the conqueror in attire, that his enemies could not look at him, but shaded their eyes or turned their heads. . . .

"The Roman Empire conquered the world, but Attila conquered the Roman Empire. He was right in calling himself a scourge, but, instead of being the scourge of God, he was the scourge of hell."

Waters in the text mean peoples. *Rivers*, the people in motion, or migrations. *Fountains* of water, the cities or sources of these migratory streams of humanity. "Westward the course of empires take their way." The fifth century was one of unrest and mobility. The people began to stream westward under the decaying influences of the Roman Empire.

Barnes says: "The fifth century is known as the era of the *Great Migration*. During this period, Europe was turbulent with the movements of restless Germans. Pressed by the Huns, the different tribes—the East and West Goths, Franks, Alans, Vandals, Burgundians, Longobard (Lombards), Allemanns, Angles, Saxons—poured south and west with irresistible fury, arms in hand, seeking new homes in the crumbling Roman Empire. It was nearly two centuries before the turmoil subsided enough to note the change which had taken place."

This gives us the pictures of the rivers here spoken of. *The streams of humanity*: All these streams were embittered. Attila began his scourge in 447 A. D., and it was historically of short duration, yet the bitter effects remained as shown in the above quotation. Upon

the ruin thus wrought of the Roman Empire, we mark the beginning of Papal supremacy in temporal affairs.

In 538 A. D., the decrees of the Pope were respected and enforced. "Papacy became an established power when Justinian said: 'The Bishop of Rome should be recognized as the head of the universal church and the corrector of heretics.'"—*Hurst*. Hence, 538 A. D. marks the conclusion of the third trump and the introduction of the fourth.

The empire is supposed to have fallen about 475 A. D., but the Huns devastated and weakened it in about 447 A. D. Therefore, our diagram is shown to overlap on the second and third trumps.

The one-third part of the rivers represents the Indo-European branch of the human race in their westward migration, and consequently compose but a third of the "rivers."

"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner" (verse 12).

As already stated, we have the beginning of Papal supremacy. The Papal period was a dark and long one, fraught with crime. Ignorance settled as a night upon

the mind of man, and humanity became an easy prey to the avarice and greed of the apostate church. Roman apostasy was the *third* portion of darkness, dense and black, that eclipsed the spiritual luminaries. The other two-thirds are represented in the Greek Church and the church of the "Wilderness;" neither of which had fallen into abject apostasy, though modified much from the early apostolic purity.

The Greek Church split off from the Roman Church about 1054 A. D., with its head or capital at Constantinople.

Nonconformists to the Papal religion have, doubtless, had an existence from the time of the church's degradation. But little is known of them in history. In later periods, the nonconforming elements took shape in what is known as the "Waldenses or Vaudois, in the valleys of Piedmont and among the Alps, who suffered cruel persecution from the Duke of Savoy, many of them being cruelly massacred." The Albigenses, in southern France, were a similar people. All the European states have suffered from religious wars in the vague attempt to suppress opposition to the Papal authority, and to coerce into conformity all elements denying the authority of Rome. This was evangelization by the sword.

The historic account of Roman opposition is too modern for the period of this trump, but no doubt the

early seed of nonconformity was planted in the souls of the simple but resolute people of this time, who held sacred the right of a free conscience and loyalty to their God.

The sun, of the twelfth verse, represents Christ, the light-giving agency of the gospel. The moon—the church, or the reflector of the Christ light. The stars—the apostolic light. All these were smitten to blackness, losing all but the name of the Christian religion. In its organized and visible form, all divine light was gone, especially after 606 A. D., in the elevation of the “Universal Bishop.” The Christian religion was the *one-third* here spoken of as being smitten. In the elevation of this character in the church, Satan became incarnate (II. Thess. ii.) on earth, and reigned in his native element, night—the chosen element of sin—for 1,260 years.

“And I saw, and I heard an eagle, flying in mid heaven, saying with a great voice, Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound (verse 13).

Heaven here represents the political heaven. The eagle was the national emblem of Rome. Hence the figure, and hence the warning. So great and so terrible are the coming woes, that especial announcement is made, that universal attention, to the calamitous events

to follow, may be given. They are of interest; studiously follow them. (Rev. ix.)

“And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to him the key of the pit of the abyss. And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And out of the smoke came forth locusts upon the earth; and power was given them, as the scorpions of the earth have power. And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have not the seal of God on their foreheads. And it was given them that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when it striketh a man. And in those days men shall seek death, and shall in no wise find it; and they shall desire to die, and death fleeth from them. And the shapes of the locusts were like unto horses prepared for war; and upon their heads as it were crowns like unto gold, and their faces were as men’s faces. And they had hair as the hair of women, and their teeth were as *the teeth* of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots, of many horses rushing to war. And

they have tails like unto scorpions, and stings; and in their tails is their power to hurt men five months. They have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek *tongue* he hath the name Apollyon" (verses 1-11).

A destructive period covering the Crusades and a part of the Inquisition. John saw a star fallen. He did not see it fall. It was a fallen star. Already down. It was down in the apostolic age. It was down in the dawn of time. For this star is Satan. "I beheld Satan fallen as lightning from heaven" (Luke x. 18). "How art thou fallen from heaven, O day star, son of the morning! how art thou cut down to the ground, which did lay low the nations" (Isa. xiv. 12).

This star is Satan, the Devil; the hater of God and the enemy of man. He has been going through the earth for all the centuries, seeking whom he may devour; but now, as was suggested in the conclusion of the last trump, he is incarnate (II. Thess. ii.) and therefore visible. He sitteth in the temple of God and declareth himself to be God. *He* is "Universal Bishop of the world." Hence, John could see him, since he has gotten into the church bodily. But he only sees him as a fallen star. A star is a brilliant luminary. This intruder pretends to pardon the sins of the people. He now claims infallibility. He rules in Satan's *seat*—

the Roman Empire. The dragon (political Rome) arose and gave him his seat and great authority.

Destruction, devastation, blood. Ruin follows all of his decrees. The breath of his speech is as a withering simoom to all flesh. Avarice, greed, power, show, vanity, corruption, are the attributes of his nature. He makes war, slays the innocent, darkens the mind and damns the soul. Some historian has said: He has slain in the name of religion more than enough to people a continent of the present population of the United States. He yet lives. He revels in a palace enriched with fabulous wealth. His wealth is the price of blood, the agony of pain, the wail of martyrdom. His influence reaches to the end of the earth. He claims it as his own. His rights to the world have been cruelly wrested from him, he claims. All great men fear him. Politicians bow before him. He speaks, and statesmen tremble. He decrees and his demands are satisfied. What influence the "prisoner" of the Vatican can wield! America and Europe are *now* his idle toys, notwithstanding the loss of his temporal power. To-morrow Liberty will fall before him and weep in the dust. Men should awake! "What of the night?" "Eternal vigilance is the price of liberty."

Let us return to the fifth trump.

The star has already been defined. He has the key of the abyss. With this key he opens the very furnace

door of hell, and institutes ruin and death. With one of his monks he begins a senseless, meaningless, fruitless system of crusades. Without going into the history of this period in detail, we may merely say that men, women and children were sacrificed in the vain attempt to rescue the "Holy Sepulchre," while their abandoned resources doubtless reverted to the church. Vast hordes swarmed eastward across Europe, into Asia, down to Jerusalem. The city was taken only to be again and again recovered by the Mohammedans. Thousands suffered death from famine, pestilence and the sword.

These swarming, untutored armies darkened or clouded the sun and air (politically), while disorder, sacrifice and ruin prevailed. Out of this smoke, or confused army of fanatics, came forth locusts upon the earth. In this we have a view of the mediæval warrior. Power is delegated to him as the scorpions have power. They go forth to sting, poison and hurt without a cause. The Crusaders were not (verse 4) arrayed against Christians ("grass of the earth, neither any green thing, neither any tree"), but only such as have not the seal of God (Mohammedans). Their conquest was against the opposers of Christianity as a system or power in the world. Time allotted (verse 5) for the Crusaders, was five months, or 150 days, symbolic of 150 years. A century and a half. They should not kill, that is, their warfare was an ineffectual one; they failed

ever to turn back the tide of Mohammedan aggression, and, in the end, Jerusalem remained in the hands of the followers of the false prophet. In consequence of the irregular mode of warfare common to the Crusades, many evil results were entailed upon the people—famine, filth, plague—for which many desired release in death. The same despair, and desire for death, was common throughout this trump, when later the agony of the Inquisition fell upon the nonconformists, and men sought death when slowly they were suffering tortures the most harrowing and unnamable.

The manner of the warrior of this period is given in the seventh verse. It is the mediæval warrior. There were upon the heads of the horsemen crowns like unto gold—the helmet—a defensive armor for the head as against saber strokes. Faces of men; and hair as of women (verse 8), illustrative of the plumage of the mediæval knight. Teeth were as the teeth of lions, or the facial covering, also a defensive armor, through which breathing-spaces were allowed. As John looks upon the strange figure, he describes “what he sees.” It is for us to identify the character in history. For the vision, a mere description is sufficient; it is ours to recognize the things and events as they shall successively occur.

The picture of the ninth verse is easily understood. Breastplates were worn to protect the thoracic viscera from the wounds the spear and sword otherwise might in-

flict. The arms of the knight were "the tails like unto scorpions with stings," answering the description of the spear and sword. In the onrush of battle, the metal armory clashing represented to the ears of John the "sound of many chariots of horses rushing to war." In the strength of the spear and sword were men hurt five months (verse 10). They had over them the angel of the abyss already described, the ecclesiastic head of Rome. He was the king of this wild disorder, the instigator, also, of the inquisitions whose reign of terror had its origin in the present period or trump. With this trump ends the first woe, and there are to be two woes hereafter.

"And the sixth angel sounded, and I heard a voice from the horns of the golden altar which is before God, one saying to the sixth angel, which had the trumpet, Loose the four angels which are bound at the great river Euphrates. And the four angels were loosed, which had been prepared for the hour and day and month and year, that they should kill the third part of men. And the number of the armies of the horsemen was twice ten thousand times ten thousand: I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates as of fire and of hyacinth and of brimstone: and the heads of the horses are as the heads of lions; and out of their mouths proceedeth fire and smoke and brimstone. By these

three plagues was the third part of men killed, by the fire and the smoke and the brimstone, which proceeded out of their mouths. For the power of the horses is in their mouth, and in their tails: for their tails are like unto serpents, and have heads; and with them they do hurt. And the rest of mankind which were not killed with these plagues, repented not of the works of their hands, that they should not worship devils, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither see, nor hear, nor walk: and they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts" (verses 13-21).

Four angels—the angels are messengers of destruction. "At the great river Euphrates." Euphrates was the principal historic river of the Orient. Upon it was situated the city of Babylon—confusion. This Oriental stream becomes the type or symbol of another river, the Euphrates of prophecy. Waters have been said to represent people. A stream of water must, therefore, be people in migration. Euphrates here is that stream of humanity stretching westward, on and on, even to lands and empires beyond the seas. Upon this Euphrates is situated that mystic Babylon, that institution of disorder and confusion known as the Romish Church in Rome. The pollution of this iniquitous city is borne on this river of human life to its end. Sweeping across

Europe, it spans the Atlantic and diffuses itself throughout a new continent and a new civilization. The contamination of Rome is ours. It has poisoned the islands of the Pacific with its sinful contamination, and its ruinous blight has nipped the germ of human progress in the fertile, luxurious gems and splendors of that peaceful sea.

These four angels loosed were prepared for 396 days, and more. (Rev. iv. 15—One hour, day, month and year are equivalent to 396 days.) They should kill the third part of man. Beginning at 1500 A. D., it ushers in the gunpowder period, continuing down to the third period of a new military destructive, beginning about 1896. Gunpowder was discovered earlier than 1500 A. D., but it was not effectually and successfully employed in war until about this time, whose period ends at our very door. The fifth trump gave us the man with the spear and sword on horseback. Here we have a direful weapon, so distressful and deadly in all the wars since the dawn of the sixteenth century. John did not count the horsemen; he heard the number, and it is given as 200,000,000.

John writing "what he saw," to him the explosion of musketry looked like a breastplate, with qualities described. John was unfamiliar with firearms. The picture, therefore, is accurately described, being but a vision of the real.

Heads of horses were as heads of lions. The modern war-horse is animated as he charges to the fray. His head is up, his neck is arched and with surprising boldness he pushes on into the vortex of a burning hell, to conquer or to be slain. Out of the mouth proceedeth *fire, smoke, brimstone*. The rider pointing his musket forward under the nose of the horse, the flash of arms would naturally give the appearance of an issuing conflagration from the mouth of the animal.

By these several plagues, *fire, smoke, brimstone* (the same known to us as firearms), were men killed. Who doubts it? John only saw the decomposed elements which projected the missile; he described them as the agency of death; he did not see the leaden bullet in action; have you? For this we may but see what John saw. The horse is the moving agent. Their power, he says, is in their mouth and in their tails. Of course, the real power, as shown, resides in the explosive. But in the shooting forward or backward, agreeable to an advance or a retreat, the vision would suggest the power to be in the mouth or the tail of the horse. Why? "For their tails are like unto serpents [gun-barrels] and have heads and with them they do hurt."

All military movements and inflictions of woe since the dawn of the sixteenth century are not instigated by the Pope of Rome. Often he has suffered from dis-

astrous execution of these modern means of warfare. "I will kill her children with death" (Rev. ii. 23). All of the modern European struggles have tended to weaken his government. By them his temporal power was broken. But after all the calamities and plagues which have fallen as a judgment upon Papal Rome, those who were not killed by them, *repented* not of the works of their hands, "that they *should not worship devils*, and the idols of gold, and of silver and of brass, and of stone, and of wood; which can neither see, nor hear, nor walk: and they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

Rome, even, may repent and be healed of all her iniquities, but Rome does not repent. She will not repent. Her cup of iniquity runneth over. Behold, the lake of fire (dynamite) is the destructive of the next and last trump.

We should note again, that the sixth trump, beginning about 1500 A. D., is practically coincident with the discovery of America, 1492. It is also at or nearly the time of the introduction of the Protestant Reformation, 1517. And because there would be no repentance in Rome, the Reformation was necessary; a new continent, therefore, was necessarily discovered (and as necessarily provided and screened from former discovery), for the reception of the persecuted; and all the

succession of consequent events were divinely forestalled and instituted. The new continent, therefore, was for the complete restoration of former things. The gospel, pure and apostolic, with full authority in doctrine, was to have the wide range of freedom not furnished in the *old* world. Look *now* upon the Bride of the Lamb and see her regaled with the oracles of divine illumination!

The Reformation was instituted before American colonization. The colonization of America was composed of men seeking religious and political freedom. Liberty of conscience: Liberty of thought: Liberty to govern. The restoration preceded the opening of the next trump, and consequently is found, and must of necessity occur, within the sixth trump, or in the gunpowder period. It is certain the *restoration of apostolic Christianity* should, from the *Scriptural plan*, mapped out in the prophecy, *first* occur in *America*. And as truly and certainly, the Reformation must have begun in Europe. (Rev. chap. x.)

"And I saw another strong angel coming down out of heaven, arrayed with a cloud; and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire; and he had in his hand a little book open: and he set his right foot upon the sea, and his left upon the earth; and he cried with a great voice, as a lion roareth: and when he cried, the seven thunders ut-

tered their voices. And when the seven thunders uttered *their voices*, I was about to write: and I heard a voice from heaven saying, Seal up the things which the seven thunders uttered, and write them not. And the angel which I saw standing upon the sea and upon the earth lifted up his right hand to heaven, and swore by him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be time no longer: but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets" (verses 1-7).

This messenger is the Christ. Two other angels have appeared in the line of the trumpets. Attila, burning as a lamp, from the political heaven. The Pope, or fallen star of the ecclesiastic heaven. And here is a messenger from the spiritual heaven. He appears with a symbol of peace—the bow encircling him; *light* and *strength*, having the brightness of the sun; *purity*, having pillars of fire. The seventh (next) trump is to be the last. He makes the announcement. He speaks that all may hear. He speaks loudly. We are in the conclusion of the sixth trump, and at the introduction of the seventh. (This was written in about 1895.) The Christian world is looking through proph-

ecy to the end as it has never done before. It is becoming a loud and strong voice.

The seven thunders utter their voice. John is forbidden to write. We shall never know the burden of their discourses by the light of prophecy. It is our opinion we shall enter the periods of the seven thunders very, very soon. Our knowledge of them shall be an experimental knowledge only. We might be horrified at the impending calamities, should they be revealed, and we might shrink from passing through them. "He doeth all things well." It is best we know them not. We have had the period of the stone missile, of the spear and the sword, of cannon and musketry; now comes a new and last period of destructives and the end of the world, with the lake of fire, the dynamite and the gun-cotton period. When anarchy and revolution are smothered in the ruinous flames they themselves have ignited, then is the mystery shown which was not to be revealed. Then the ends of the earth will turn to God. Universal good and benevolence will possess the minds and hearts of the people. The Bride will make ready herself in a united Christianity for the coming of the bridegroom at the conclusion of the "days," or years of this trumpet's period.

"How blest and how joyous will be the glad day

When heart beats to heart in the work of the Lord;

When Christians united shall swell the grand lay,

Divisions all ended, triumphant his Word!

"Come, brothers and sisters, and join in the fight,
Our Saviour and Captain has bidden us come;
Then on with the armor, and dare to do right,
Press on in the struggle till Christians are one.

"The pray'r of our Saviour impels us, move on,
Its words are still sounding the call for our King;
And Paul, in devotion, doth echo the song,
'I beg you, my brethren, to speak the same thing.'

"Be faithful and true till the warfare is o'er,
Till factions are foiled and the vict'ry is won;
And millions of voices shall blend on the shore,
To welcome us enter our Father's glad home.

"Oh! shout the glad word, oh, hasten the day,
When all of God's people are one." —*Kurfess.*

With the reach of vision to the end, we now turn to follow a line of interpolated prophecy.

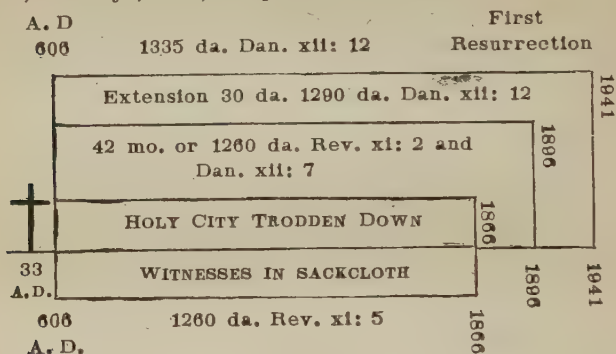
"And the voice which I heard from heaven, I *heard* it again speaking with me, and saying, Go, take the book which is open in the hand of the angel that standeth upon the sea and upon the earth. And I went unto the angel, saying unto him that he should give me the little book. And he saith unto me, Take it, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and when I had eaten it, my belly was made bitter. And they say unto me, Thou must prophesy again over many peoples and nations and tongues and kings" (verses 8-11).

Here is a book in the hand of Christ. It is an open book. No one is called up to break the seals of this book. It could be understood. It is a new line of prophecy. Eat it up; that is, read the volume. It is sweet to study divine predictions, but it is sometimes bitter to the soul to know the woeful calamity and distress it often reveals to the mind. The horrors of this prophecy were to be made known to the world. It must clearly be understood that while we are yet in the trumpets of prophecy, and while we have covered the time from the cross to the conclusion of the sixth trumpet, there has been an omission that must be supplied by an interpolation; a condition never omitted in the regular lines of prophecy, and which pertains to the Roman apostasy. We shall be led back to a given point, and bring it down before we can enter into the closing period. This introduces us to the first thirteen verses of the eleventh chapter of Revelation:

“And there was given me a reed like unto a rod: and one said, Rise, and measure the temple of God, and the altar, and them that worship therein. And the court which is without the temple leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread under foot forty and two months” (verses 1 and 2).

The reed like unto a rod is the rule of Christ’s righteousness. With it John is to measure the temple (the

church) now in Romish hands. The court without is not to be taken into account. Political affairs do not come up in this line of prophecy. It has to do purely with religious matters. The holy city is true and pure Christianity. It was trodden down forty-two months, or 1,260 days, or 1,260 years.



“And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees and the two candlesticks, standing before the Lord of the earth. And if any man desireth to hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man shall desire to hurt them, in this manner must he be killed. These have the power to shut the heaven, that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire” (verses 3-6).

God's word shall judge us. Let us be careful how we handle it. It has done all it claims in this quotation. The heavens have been shut, that it rained not. Waters have been turned to blood. Plagues have covered the earth. The fire of the Shechinah struck death to profane hands. It will consume him who perverts the word of truth. "There is One that judgeth us, even the word of truth." So also the Papal government has been and will again be hurt by the effectual working of God's word.

"And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them. And their dead bodies *lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. And from among the peoples and tribes and tongues and nations do *men* look upon their dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb. And they, that dwell on the earth rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell on the earth. And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them which beheld them. And they heard a great voice from heaven saying unto them, Come up hither. And they went up

into heaven in the cloud; and their enemies beheld them. And in that hour there was a great earthquake, and the tenth part of the city fell" (verses 7-13).

Though Victor Emmanuel II., King of Italy, triumphed over the Papal forces, and broke the power of the Pope (temporal), yet his ecclesiastical authority is still extant, and all the claims of the past are his, though he feigns to be a prisoner within his palace; a prisoner, indeed, with the most extravagant luxuries.

When Daniel was inquiring into this subject, he pressed the question for clearer light and the vision was extended from 1,260 days to 1,290 days, thirty years later, which brings us down to 1896 A. D.

In 1866 A. D., the French garrison was withdrawn from Rome, and General Garibaldi announced his intention to wrest Rome from Pope Pius IX., in favor of Victor Emmanuel II.; it was not until 1871 that Rome was taken, wherefore, with equal extension of time from 1866-1871, we should correspondingly have 1896-1901, ending, therefore, the sixth trump with this limit. At some point during the seventh trumpet, the Bible will lie dead in the streets of the spiritual Sodom and Egypt, where, also, their Lord was crucified. Now, what is to be expected in this? The holy city—the church—has been trodden under foot for the given period, and the witnesses have given testimony in sack-cloth for the full allotted time. The Word has been

divested of the beauty and power of apostolic purity and simplicity. She has worn sackcloth in her affliction and subordination. And now what is to follow? The beast that cometh up out of the abyss will make war with them (the Bible). He shall overcome them (the Bible) and kill them (the Bible). This, dear reader, will occur in the not distant future. It will be a period of politico-ecclesiastical revolution in Europe, possibly also in America. Could one be had here? We have all the elements sufficient to develop one of gigantic proportions.

All the moral and restricting influences of God's word will be neutralized for the period of three and a half years. Men will be turned over to reprobate mind. Wickedness and licentiousness will run riot and unbridled. Crime will flourish, and the institution of scarlet fame will seem again to have her hand upon the world, only to perish in the end by the consuming brightness of truth, when the witnesses (the Bible) shall be resurrected and restored to their place in the hearts and affairs of men; when they shall imprint the brow of all mankind with the seal of the living God; when they shall happily bring *peace* and *good will* on earth and among men.

Christ is the Lord of the Old and New Testaments. He was crucified after an humble and righteous life, in the city of infidelity and apostasy among the people

of God, in and by the authority of the Roman Government. The Bible is also to be "killed," and will lie in the streets of infidelity and apostate religion as dead letters. The trend of Protestant denominationalism is toward infidelity and apostasy. But the faithful who inhabit not these foul avenues of sin, shall remember the Word, love and obey it, even in the dark hours of earth's woeful nightmare. This boasted civilization will be mocked by unbelievers and accounted a failure. The Bible will be crushed down under the feet of avarice, hate and the appetites of men. It will not, however, be forgotten, or put out of sight, and the recollection of the living; for the boastful criticism of their enemies will point to them in derision and not suffer them to be forgotten. Hence, their "dead bodies" will not be buried. Bible righteousness is a standing rebuke and restraint to sin. It is *the* standard of righteousness in civil deportment. It defines sin and establishes the right. Libertines will rejoice together when with boldness the atrocities of sensual crimes are approved, their indulgence unhindered.

Great fear, however, will fall upon the people when the "three and a half" years are fulfilled or completed. For they (the witnesses) will go up, or be enthroned in the laws of the political heavens, in a *cloud*, or during political turmoil, about the turn of the strife in favor of order, sobriety, justice, when right is gaining

the ascendancy. For they shall hear the voice of the reconstructionists of good government—even while disorder and anarchy are about them—calling to the *witnesses*: “*Come up higher.*” The power of the Bible (witnesses) will again and forever manifest its strength. The whole earth will know the Bible and its God, and turn unto them. Here the missionary enterprise will go forth with renewed vigor, and mankind will be saved in every clime; the Bible will be the book of common equity and will receive universal recognition and adoption as the standard of all righteousness and of all law. During the final ascendancy of truth there will be a “*great earthquake,*” and the tenth of Babylon will fall; the rest will be affrighted and give glory to God. Thus will end the Roman apostasy; and with it the second woe. This is the completion of the interpolated prophecy.

THE SEVENTH TRUMPET.

“And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become *the kingdom* of our Lord, and of his Christ: and he shall reign for ever and ever. And the four and twenty elders which sit before God on their thrones, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God, the Almighty, which art and which wast; because thou hast taken thy great power, and didst reign. And the na-

tions were wroth, and thy wrath came, and the time of the dead to be judged, and *the time* to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth. And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail" (verses 15-19).

The kingdom of this world will become our Lord's about 1941 A. D., or should thirty years be allowed as an extension of prophecy for fulfillment, then 1971 would mark the time of this event. It is our opinion that 1941, when Daniel is to stand up, is the time of the world's great change—the kingdom of darkness for the kingdom of light. "Blessed is he that shall come to the 1,335 days."—*Daniel*. See chart.

There is rejoicing in the church for the great and final triumph of truth. God has judged the nations, and they have received the full measure of his justice. Ere the conclusion of the twentieth century the time of the first resurrection is come, in our opinion.

Prophets and sainted martyrs, "with Abraham, and Isaac, and Jacob" (Matt. viii. 11), will meet their reward in the better day predicted. The temple of God in heaven is opened, and the Ark of the Covenant is

seen. It is the precious Christ who is our covenant. Lord Jesus, lead us unto a perfect understanding of thee, even as thou hast revealed thyself unto us! It is an undivided brotherhood in Christ that sees the "Ark of the Covenant" and enters into the glorious temple of the New Day—the redeemed and restored Church of Christ. Let us now labor for its redemption and restoration. We can not see Christ in the spirit of the gospel light until we are a united kingdom through his goodness and grace. Our agreement with the Father is in and through the Son—the antitype of the "Ark of the Covenant," or the law within the ark—the ancient covenant. So, too, as there was but one ark that contained the covenant—the law, there must in the antitype be but one church that contains Christ—the last covenant. May we labor untiringly for this glorious consummation—a united brotherhood in Christ, a true and loyal fellowship in and through the gospel.

"Triumphant Zion, lift thy head
From dust, and darkness, and the dead;
Though humbled long, awake at length,
And gird thee with thy Saviour's strength.

"Put all thy beauteous garments on,
And let thy various charms be known;
The world thy glories shall confess,
Decked in the robes of righteousness.

"No more shall foes unclean invade,
And fill thy hallowed walls with dread;
No more shall hell's insulting host
Their victory and thy sorrows boast.

"God, from on high, thy groans will hear;
His hands thy ruins shall repair;
Nor will thy watchful Monarch cease
To guard thee in eternal peace."

—*Doddridge.*

CHAPTER VII.

(Rev. xii.)

FALL OF APOSTOLIC CHRISTIANITY; OR, THE CHURCH OF THE WILDERNESS.

“And a great sign was seen in heaven; a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she was with child: and she crieth out, travailing in birth, and in pain to be delivered” (verses 1 and 2).

Back to the beginning. We have here a woman in figure. Thus regaled in light, she represents the apostolic church. The scene is in the movements of the spiritual heaven. She stands in the strength and beauty of the sun—the Sun of righteousness. The moon is under her feet. The moon symbolizes the old, or Jewish, economy, which reflected forward the light of the coming Sun—Christ, who inaugurated the new institution; the new, therefore, arose or grew out of the old, hence it is under her feet. Night has given place to day. Again, Constantine elevated the Christian religion into favor with his government, and hence, instead of suffering longer from Jewish intolerance, the church now has it beneath her feet.

She is adorned with a crown of twelve stars—representing the apostolic light, and indicating the complete

apostolic authority to govern the new institution. They (the apostles), and they alone, are the authorized framers of church polity, and through it (the church) they reign over and govern the kingdom of our Lord. "Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."—*Jesus*. "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."—*Jesus*. This authority was delegated to the apostles by our Master.

She (the church) is also represented as being with child; what does it mean? Paul said: "I stand in doubt of you," while John said: "Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists," etc. There are other Scriptures pointing as an index to the event in hand. The carnal agencies of apostasy were in the church in the very days of the apostles. "Some were for Paul; and some for Apollos; and some for Cephas; some for Christ." "Only there is one who restraineth now until he be taken out of the way." We pass along and down. There is at last an element enlarging in the church—carnal, ambitious men, seeking a carnal management of spiritual affairs. It was a "painful" matter for the church to exist and carry this carnal element, hence "she was pained to be delivered."

The Council of Nice is called. A creed is formed. The child is now born. The apostasy has begun. There is, consequently, an institution carrying the name of Christ, claiming the religion of Christ, and apparently the outgrowth of the true church, when, in truth, it is only composed of the organized and formulated malcontents and usurpers of divine right and authority, the rulers of the laity, whose foundation of existence rests upon this and all subsequent councils of a similar nature. Human creeds and creed-makers are an abomination unto the Lord.

Let us watch the text and note results.

“And there was seen another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems. And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was about to be delivered, that when she was delivered, he might devour her child” (verses 3 and 4).

This sign occurred in the politico-ecclesiastic heaven. The “great red dragon” is the *Roman Empire*, or the political government of the same. She has steeped herself in the blood of all nations. She has ever had an insatiate thirst for blood. Sitting on her “eternal hills” for centuries, she glutted herself with the gore of human sacrifice.

Seven might apply to the seven mountains on which Rome is built, but we think not. Constantinople has also her seven hills. There might be a chance of confusion here, and we might misapply the teaching. What then? Rome alone, of all the kingdoms of this world, has passed through seven different *forms* of government. (See chap. viii.) Mountains in prophecy have reference to *powers* or *governments*.

The empire under its imperial form (the imperial was restored in the Papal) was formed of ten subordinate governments, or powers, or kingdoms, and were: The Huns, Ostrogoths, Visigoths, Franks, Vandals, Sueves and Alens; Burgundians, Herruli, and Rugii and Scyrri, and others which formed the kingdom of Odoacer; Saxons; Lombards. Barnes gives a different nomenclature for the ten divisions—see third trump.

Seven diadems, or kingly crowns, merely represent that these seven heads were the recognized ruling authorities at Rome; the ruling authority, of course, having a diadem or the usual ensignia of office.

His tail, the last of these seven heads or kinds of government—the imperial—drew *one-third* part of the stars. The spiritual heaven at that time was filled with the satellites of the mythological, Jewish and Christian religions. The mythological religion was the religion of the empire. When Constantine was about to accept the Christian religion, he cast down

mythology, the state religion, and *it* was *the* third part of the religious heaven at that time. When the union of Church and State was consummated, mythology gave way to the Christian religion, and it disappeared from the spiritual zenith. *Stars* represent, here, spiritual luminaries. The church thus immersed into the government and thence into apostasy.

Not only the emperor, but the senate also, renounced the pagan religion. At the consummation of this event, and the action of the Nicene Council, the Roman Government (the great red dragon) stood before the woman (the apostolic church) ready to devour the child, the product of the council.

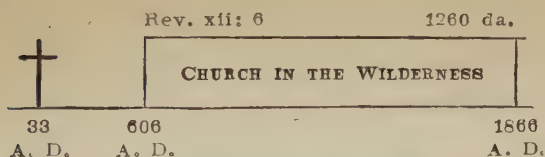
In 321 A. D., Constantine made the Christian religion respected by his Government, thus standing before the Council of Nice just four years; when the *apostate institution* became the product (or birth) of this council, the dragon, or empire, was now ready to devour it; that is, assimilate the new product, or institution, into the Government, wherein it became more firmly established as the empire declined, and at last the old historic empire gave it its seat, or throne, and great authority.

“And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne” (verse 5).

Not only was the new institution taken into the throne of the Roman Government, but the apostate church usurped the authority of the apostolic body—outwardly and visibly—and the throne in the church was occupied by this apostate head—imperial authority, and finally by the Pope, who esteemed himself “above all that is called God.” That he has ruled with a rod of iron, let history attest.

“And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days” (verse 6).

The Pope was caught up into God’s throne in 606 A. D., when he was made “Universal Bishop of the world and the head of the church,” shutting God out entirely in the pardon of the world’s transgressions. Christ is our intercessor, our great High Priest, but in the apostate system he is dethroned of this office and presumptuous man assumes his authority. The apostate one was caught up unto God’s throne in the sense that his position is at the head of the recognized body; a place that Christ alone should occupy, a position none other can truly fill. Being a recognized religious throne, one which God *should* occupy, proves to our minds that the true church also must have a visible and recognized form, or organization.



Twelve hundred and sixty days, as shown in the diagram, extends from Papal elevation to the throne of God in the church, to the breaking of his temporal powers. Pure and apostolic Christianity fled to the wilderness, and was no more known, or identified, in history until the nineteenth century. It was in 1823 apostolic Christianity was restored. This is true for the incipient period of its reorganization; but it is noteworthy that the restorer of apostolic Christianity died in the historic and prophetic year 1866 A. D. We know the generation following all reformers usually give shape and strength and permanency to any cause. And so it is here. The apostolic church became all ablaze with light and glory by the time of the death of its venerable restorer. While he lived, the work took on the nature of reconstruction. When he died, the cause was established, the church was restored, Babylon was on the wane; but now the work assumes more the character of evangelization.

“And there was war in heaven: Michael and his angels *going forth* to war with the dragon; and the dragon warred and his angels; and they prevailed not, neither was their place found any more in heaven.

And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him" (verses 7-9).

Returning with this paragraph to the period back of the Roman apostasy, we notice the religious conquest of the early period. Michael is "one of the chief princes" of Jehovah, "godlike" in character. With his angels or ministers he went forth in the first seal to take the world. The Roman Empire was in the line of conquest. The dragon warred. His ministers of iniquity inflicted bloody persecution on the church—the rising kingdom. When the church had taken the empire, the dragon was cast down. There can be no doubt the "old serpent," that is, the "Devil and Satan," inspired the cruelty of Nero, Caligula and others of the Roman emperors, who inflicted the horrible sanguinary persecutions which were brought upon the early church. When the Christian religion gained admission into the empire, and the persecutions ceased, there was a time of relief and rejoicing. In this sense the dragon was cast down with the mythological system, and Christianity was exalted in its place. No doubt the early brethren, who came out of these trying ordeals into the calm of *peace* and quiet of a gentler reign, said: "Now is come the salvation, and the power, and the kingdom of our God, and the authority of his

Christ; for the accuser of our brethren is cast down, which accuseth them before our God day and night" (verse 10). The church of that time was accused day and night of every form of crime, of which they were not the perpetrators, but upon whom was continually laid the guilt of others. They were held as conspirators against the Government, and were led forth as culprits on every form of accusation, to suffer martyrdom at the hands of Satan. When these atrocities subsided, there is no wonder they thought the promised better day had dawned. God had taken note of all they suffered, hence "accuseth them before our God day and night;" God is continually in his temple, and the progress and reverses of his kingdom are known by him.

The victory was won "because of the blood of the Lamb, and because of the word of their testimony; and they loved not their lives even unto death" (verse 11). Here was a mingling of the blood of the Lamb with the blood of martyrs. Here is co-operation with Christ. Here is victory.

The historian says of the disciples of this period: "They were looked upon as enemies of the state, and were persecuted by even the best rulers, as Trajan and Diocletian. This opposition, however, served only to strengthen the rising faith. The heroism of the martyrs commanded the admiration of their enemies. Thus, when Polycarp was hurried before the tribunal

and urged to curse Christ, he exclaimed: 'Eighty-six years have I served him, and he has done me nothing but good; how could I curse him, my Lord and Saviour?' And when the flames rose around him, he thanked God that he was deemed worthy of such a death. With the decaying empire, heathenism grew weaker, while Christianity gained strength. As early as the reign of Septimius Severus, Tertullian declared that if the Christians were forced to emigrate, the empire would become a desert."—*Barnes*.

It was sweeter than life, in the early church, to keep faith with Jesus. Oh, may it be so now! With such faith in our Redeemer, we can gain the victory and recover all that was lost, no matter how formidable the foe. If the early church could win the Roman Empire by a living faith, the modern church can take captive the whole world. *It must, it will*, be done! "Therefore rejoice, O heavens, and ye that dwell in them" (verse 12). Well may the church rejoice in the contemplation of her victories. They are obtained at a great cost, but they are obtained. They cost much because the enemy is great and powerful.

But alarm is given. The final victory is not won. Other battles are to be fought; new victories to be won. "Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time" (verse 12). *Heretofore*

the devil has had a place in the mythological heaven, or spiritual mythology. That had been his religious system for men for ages. Israel's apostasy was always turning aside after false gods. Christ has undertaken to put *sin* out of the way. Satan knows the situation. He is mad. He knows he hath but a short time. Certainly less than two thousand years, but he knew not how short it might be. He is now uprooted from a universal empire where he has been dealing out death to the saints of God, when he sought to exterminate the little kingdom Christ instituted. The worst that Satan can do, he is about to do. He is going to get into the church. He will rule in the empire again. He will now do as he tried to do in heaven above—take the throne of God and reign. He does so. He thinketh himself “above all that is called God,” “sitting in the temple of God” (the church), occupying the throne of Deity. (II. Thess. ii.) What does he do now when he gets possession of the new-born church (the man child)? (Verse 13.) “He persecuted the woman” (pure Christianity), the same business he was engaged in when he held Nero's scepter. The same he did when he controlled the *mythological* religions of Greece and Rome, and others more remote.

“And when the dragon saw that he was cast down to the earth, he persecuted the woman which brought forth the man *child*. And there were given to the wom-

an the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent" (verses 13 and 14).

The time here covered is three and a half years, or forty-two months, or 1,260 days, symbolic of 1,260 years—the same as shown in diagram. The Christian religion, pure and apostolic, during this period has either entirely disappeared, or is beyond identification in history; though some doubtless did hold faith with Jesus all along the centuries, independent of the Romish influence, but of necessity it was a vast disintegration from apostolic truth and purity.

"And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the stream" (verse 15). Water has been shown to represent people; a river or stream, a people in motion. Hence there was sent after those of the wilderness a force from the "serpent" (the Devil), the Papal head, to kill and exterminate those who exercised faith in the simple religion of the early church.

"And the earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth" (verse 16). The mountain fastnesses made those, who held the doctrine of Christ, inaccessible to their pursuers. Their pursuers were "swallowed up," in that they could not con-

centrate their forces upon the object of their hate, and casualties befell them in their endeavor to hunt them down. Rocks and stones were often thrown upon them from mountain heights, killing many.

“And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, which keep the commandments of God, and hold the testimony of Jesus: and he stood upon the sand of the sea” (verse 17).

The dragon, now ecclesiastic Rome, left off following those of the “wilderness,” but instituted the Inquisition, arrested “heretics,” or those who did not conform to the laws of the Papal See. The dragon was responsible for all the religious wars of Europe, and guilty of all the blood that was shed in them. With the coming of the Protestant Reformation, there were those who “kept the commandments of God, and held the testimony of Jesus,” as against the doctrine and traditions of the Roman Church. Some have sought to deduct the teaching from this quotation that it is applicable to those who hold the doctrine of the Jewish economy, keeping the “covenant, the ten commandments” given on Sinai, and coupling legal obedience with faith in Jesus. The writer is thoroughly imbued with the idea that Christians must violate *no moral* principle embodied in the old Sinaitic covenant. But that *that* covenant, as such, is dissolved by limitation,

or, having touched the arms of the Cross, is shattered, because it was *not* faultless, he is as positively sure upon the authority of the Word. When thus dissolved, any law which has not a moral principle within itself, *must* fall away. For this, the Sabbath disappeared. It had no moral principle within itself. The sanctity it did possess, existed because of the covenant in which it was embodied by divine authority. The innate moral principles of the Decalogue are as lasting as time, or so long as there is sin to rebuke. "We could not know *sin* but for the law." It is our candid judgment the commandments of God here alluded to are the supremacy of the Word, its divine authority as law, as against the commandments of men, occupying ecclesiastic positions of authority in the apostate institutions of the world. That the apostate church was keeping the commandments of men is certain. Those under its ban knew not the will or law of God concerning them, and hence were not acquainted with the commandments of the *Word*, nor could they observe to do them. Those who knew the laws and the observances of the Word, and performed them, were distinct and apart from the Romish institution. God's commandments here spoken of would be the binding force of every righteous principle established in his word, and every command is of full force and must be obeyed, which issued from Christ and the apostles under the

New Economy. In addition to obeying divine law, they held "the testimony of Jesus;" but "the testimony of Jesus is the spirit of prophecy." The church of the wilderness, therefore, believed the prophetic declarations of the Word, and doubtless knew the application of prophecy to their then oppressed condition. They held tenaciously to the word of inspiration, as against priestcraft and the traditions of men and laws emanating from councils of the so-called church. Upon the testimony of Jesus, the spirit of prophecy, they certainly would look forward with comfort and hope to a better day. The apostles were the witnesses of Jesus; they, too, had given testimony; their evidence, given by inspiration, partook also the nature of the spirit of prophecy, for the same spirit dictated the writing of each. Apostolic usages, observances, ordinances and laws of the early church, as also the early church of the wilderness, were held in contrariety to the innovations of the Roman Church, for which many paid the penalty of death.

Reader, are you not ready to observe and do the righteousness of the law of Christ, to hold the testimony of Jesus in prophecy, and to simply follow the example and ordinances, rites and ceremonies, rules and precepts instituted and observed by the apostles of our Lord? This is required of all believers in Christ. Cast aside man service, the dominion of ecclesiasticism

and priestcraft. Let go the institutions of the nightly past and turn unto the early faith and practice of the apostolic period. Why? For, "without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and *every one that loveth and maketh a lie*" (Rev. xxii. 15).

In following the doctrine of the creeds, we may not be necessarily "*makers of the lie*," but evidently we *love* the manufactured product, or we would not follow it. *All* the creeds and councils of men can not be true. So many are diametrically opposed to each other, that all can not be true. The Bible, therefore, the Bible alone, is the only safe ground upon which the feet of the true disciple can rest.

"Escape for thy life; from the dark mountains flee;
The Lord of the vineyard stands waiting for thee."

CHAPTER VIII.

(Rev. xiii.)

THE BLASPHEMER ON GOD'S THRONE—ROMANISM IN THE UNITED STATES—THE FINAL HARVEST AND THE END OF THE WORLD.

“And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority” (verses 1 and 2).

John sees another vision. The future sea of humanity lies stretched out before him. The dragon here is the Roman Empire. The beast of the vision is the Roman Church. The empire fell and the seat of political Rome was occupied by the beast—the Papal government. Under the Papal government were the ten divisions, or European states. The whole institution was a blasphemous one, as has already been shown. Hence upon his *heads* the names of blasphemy. As suggested before, the seventh head is the imperial form of government. The Papal, which was an eighth, was also imperialistic. The whole history of Rome is one of ir-

reverence to the divine religion. It was made known to the prophet Daniel as the "*vile person.*"

The Papal beast was like a leopard, bloodthirsty, stealthy, cruel. His feet were as the feet of a bear—it struck down all opposition; it was oppressive, it was persevering, it was intolerable. Its mouth was as the mouth of a lion; it could speak great things and give forth loud utterances; it could rend, tear and devour its prey. He succeeded to the throne of Rome, received all the power of the emperor, and was regaled with universal authority. This is the beast, with greedy qualities, that has so long preyed upon the vitals of Christianity, and the nations of the world.

"And I saw one of his heads as though it had been smitten unto death; and his death-stroke was healed: and the whole earth wondered after the beast; and they worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? and who is able to war with him?" (verses 3 and 4).

The head wounded to death is the imperial. This head "was, as it were, wounded to death when the Roman Empire was overturned by the northern nations, and an end was put to the very name of emperor in Momyllus Augustulus." It was healed by Charlemagne, "who, with his successors, assumed all the marks of the ancient emperors of the West, with the titles of

Semper Augustus, Sacred Majesty, First Prince of the Christian World, Temporal Chief of the Christian People, and Rector or Temporal Chief of the Faithful in Germany."

The solid compact in union of Church and State was so great that the empire had universally received the Latin religion on the one hand, and the Latin Church had received the empire on the other. The whole world wondered at the *beast*, at the new life and power and prominence that had come in consequence of its supremacy. They worshiped the dragon, because of the armies that were given to support the authority of the beast. They worshiped the *beast* also for his power, it being now an irresistible power.

"And there was given to him a mouth speaking great things and blasphemies; and there was given to him authority to continue forty and two months. And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, *even* them that dwell in the heaven" (verses 5 and 6).

The Papal head has always assumed great things. Great titles for influential men among Protestants, are a relic of the Roman institution.

This beast had, it must be remembered, a mouth like a lion. When it uttered its voice, there issued power, even to the destruction of human life. Its edicts had to be obeyed. It spoke blasphemies. We under-

stand blasphemy to be speaking evil of God, or his holy ordinances and institutions; denying or abridging his power; or to *assume* his name, his power, his dignity, his place and authority. It would be reciting history to record all the blasphemous pretensions of the Roman Pontiff. He calls himself the "Holy Father;" the "Vicegerent of God;" the "Apostolic Successor," etc. He has placed his hand upon every ordinance of the church, and modified its meaning and import, as well as the manner of performing them. He has instituted new ordinances. He has inundated the church with innovations of many and various kinds. He shuts the soul out from God, and makes it worship by proxy. He pardons the sins of the people. He takes the Bible from the hand of man and fills it with laws of his own invention, with traditions the most incredible. He blasphemes God's tabernacle. The church is the tabernacle of God. He changes its name, despises its power, usurps the authority of God in it, and cancels the power of the Spirit exercised through the church and the Word on the minds of men. Instead of the tabernacle—the church—the kingdom containing Christ enthroned in authority, it enthroned the prince of darkness.

He blasphemes "even them that dwell in the heaven." The heaven here is the visible kingdom of God. Disciples dwell in it. They are blasphemed. When a disciple's right to importune Deity through

Christ for his blessings, his pardon, his hope, is cut off, that soul is blasphemed. Every man must have the sacred right and privilege to direct communion with his God, and when such privilege is intercepted or denied, that man is blasphemed and sinned against.

Time given for continuance of politico-ecclesiastic supremacy at Rome was forty-two months. As already reckoned, this time is 1,260 years, and extends to 1866 A. D., when the last of his political power was to be broken, within a few years of military strife. He is now a political prisoner, as he assumes.

“And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation” (verse 7).

If you doubt it, read a history of the Inquisitions.

“And all that dwell on the earth shall worship him, *every one* whose name hath not been written in the book of life of the Lamb that hath been slain from the foundation of the world. If any man hath an ear, let him hear. If any man *is* for captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints” (verses 8-10).

All pay obeisance to this beast, except the truly elect, the Christians, who suffered the pain of the Inquisitions with a faith unyielding, seasoned with patience.

If any man is for, or favors, the captivity of the people and the church, into captivity he goeth. If he favors the infliction of death on others, he must suffer this infliction, for at the edge of the sword Romanism was to be stricken down.

"And I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon. And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was healed. And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, who hath the stroke of the sword, and lived" (verses 11-14).

"*Another beast*" represents the United States Government, in this vision. American ideas and life have to do with and come in touch with the religious institutions of the Christian era. The visions of Revelation extend to the end of church history in the world. We have our share of history to make or we are not to be in history. In the opinion of the writer, we have to assume some grave questions religiously. We shall perform no small part in prophetic fulfillment. We feel

deeply the conviction that we are now under the ban of the Roman institution. We believe it forms a greater part of our body politic than men usually suppose, or are wont to confess. We believe it to be not only a menace to our civil liberty, but that it has that liberty throttled within its own grasp. When the opportune moment shall have fully come, we believe it will wrest from us the scepter of individual liberty. We are optimistic, however. We fully believe the night will be short. We think the people will arise when they fully appreciate their loss and Romanism will be uprooted forever.

You will notice this beast does not rise from the sea, from among the people. It comes up out of the earth. America was not discovered at that time. There was no government or people here at the time of the vision—such as hold government. The American Government (U. S.) was not made of the elements common to the sea of humanity. After its colonization by the Pilgrims and refugees from other countries, who left the past behind them, with its systems and institutions, we find the government established by them was an entirely new institution. It came as from the earth. It sprang up as a new plant. Such a government was not known beyond the seas. The continent was also unknown, undiscovered in John's time. Hence the figure in the vision as "coming up out of the earth."

The government was lamblike, inoffensive, harmless. It was to be free. It was for the lovers of freedom. But in its establishment, and as the genius of its institutions developed, we notice two elements shaping its power (two horns; horns representing power)—the *political* and the *religious* features of government. As the government drifted somewhat from its democratic ideas of the past, and as her institutions became more and more centralized, we discover it speaks with more certainty of authority upon questions of vital interest to liberty and to conscience. The Papal delegate squatting beneath the eaves of our Capitol is certainly an index which should cause Americans to think. He came with or about the prophetic year 1896 A. D.

Appropriations from the national treasury to sectarian ends, which is of long duration, makes every taxpayer receive a mark of the beast in his hand, even if he has a free mind. Politicians feel the power of the beast. The successful politician is made to bow before him. He owns a balance of power and can make Presidents when he chooses. Any tribute an American may pay to Romanism, whether taxes, votes, or actual religious patronage, is worship of the beast.

We greatly fear there may be the union of Church and State in America ere long. We have already an apostate Protestantism. We find them in the "God and the Constitution societies," in societies for the institu-

tion of a national Sabbath, in societies demanding a taxation for religious purposes. There are many popular ideas, such as national universities headed by ecclesiastic bodies, all of which the church of Christ might, with profit, well avoid, and, if possible, hold in check.

The great *signs* of the new government have reference to the inventive genius of the American mind. "Fire from heaven" was Franklin's invention or discovery, and we have in this period *increased* knowledge, and many inventions which would seem to John, back in the first century, truly as signs or miracles performed in his sight, which of course he saw in vision only (verse 14). By the strength of these inventions—electricity, telephone, telegraphy, military inventions, etc.—there will be the creation of a national religion. It may not be exactly the Roman Catholic religion, but it will be like it. It will satisfy all minds of that cast. It will be *an image* of the beast (Romanism).

"And it was given *unto him* to give breath to it, *even* to the image of the beast, that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or

upon their forehead; and that no man should be able to buy or to sell, save he that hath the mark, *even* the name of the beast or the number of his name" (verses 15-17).

The American Church will receive its inspiration or life from the Romish institution. From the reading it is easy to conclude that such Protestant bodies as are of Roman extraction, shall enter into it. The demands shall be such, that one not becoming a national churchman, must at least pay tribute and respect to the same. Any failure will result in a boycott. He can not successfully do business. He can not buy or sell. Out of this state or condition will naturally grow and develop a persecution.

"Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man; and his number is Six hundred and sixty and six" (verse 18).

The title emblazoned upon the crown of the Roman Pontiff we are informed is: "*Vicarius Filii Dei.*" Translated, it means, The Vicegerent of the Son of God. This is a Latin phrase. It has a numerical value according to the custom of Latin names and appellations. Using the Latin numerals, omitting letters which have no value, or numerical strength, the analysis is as follows:

V	equals	5.
i	"	1.
c	"	100.
a	"	0.
r	"	0.
i	"	1.
u,	same as V,	5.
s	equals	0.
F	"	0.
l	"	1.
l	"	50.
i	"	1.
i	"	1.
D	"	500.
e	"	0.
i	"	1.
Total.....		666,

or the number of the beast. Here, then, we have located the man. He wears a blasphemous title. He is the antichrist. Avoid him! If the analysis is correct, you can readily see the institution of which he constitutes the *head* can not be the *image*, but the beast himself. The American Church *must*, therefore, be after the pattern of the Roman Church, but does not necessarily have to be the Roman Church in identity.

Inasmuch as some hold the Roman Church is the image of the Roman Government, care must be taken to understand the foregoing proof, wherein it will be seen the Latin Church is the *beast*, and not the image thereof. (Rev. xiv.)

“And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard *was as the voice* of harpers harping with their harps: and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, *even* they that had been purchased out of the earth. These are they which were not defiled with women; for they are virgins. *These are* they which follow the Lamb whithersoever he goeth. These were purchased from among men, *to be* the firstfruits unto God and unto the Lamb. And in their mouth was found no lie: they are without blemish” (verses 1-5).

John sees here a glimpse of the church—Zion. It had disappeared from view. The Lamb—Christ—is on the mountain of his kingdom. There is with him those who had not the name of the *beast*. The complete or perfect number of the saved is represented by the number 144,000. The seal of Christ—the Bible is his seal—was on their foreheads. Their minds were devoted to *his* worship. They conformed not to the *image* of the *beast*. The voices from the church sing songs of

triumph. They were not defiled, either in the old or new apostasy. They are clean. They follow the Lamb—Christ. These were purchased from among men, were not heirs to an *inherited* religion (a human institution), but were *bought* from among men by the blood of the Lamb. In their mouth was found *no* lie (human creed). They followed not the creeds and traditions of men. No false and hurtful doctrine. “They are without blemish.” Can you locate them? All who fall not away to the *national* religion, will be driven into the *one* fold, “and there will be one Shepherd.”

“And I saw another angel flying in mid heaven, having an eternal gospel to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, Fear God, and give him glory; for the hour of his judgement is come: and worship him that made the heaven and the earth and sea and fountains of waters” (verses 6 and 7).

The first to fifth verses end in the church triumphant. The sixth and seventh verses take us back to the beginning of reformatory movements. The angel or messenger here flying in mid heaven is the Lutheran Reformation of the sixteenth century. His *reform* began in the midst of Europe, and in the midst of the politico-ecclesiastic powers.

He had "the eternal gospel to proclaim." Heretofore the people had the traditions of men to believe, the laws of the priestcraft to fear and obey, the Papal dignity to worship. Now the *reform*. "Fear God!" Glorify him! The hour of his judgment is come. The Romish institution is to come into account. The many religious wars of Europe grew out of Protestant insubordination to Papal authority. Napoleon Bonaparte and General Garibaldi were the decisive instruments in God's hands for the breaking of Papal power over the nations.

The cry of the messenger of the Reformation was that the just should live by faith. Faith in God, not man. Not gods of men, but "he that made the heaven and the earth and sea and fountains of water."

"And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication" (verse 8).

The second reformatory movement in the spiritual and political heaven is the nineteenth-century Restoration. The cry of this movement is: "Babylon the great is fallen." Allowing the Restoration to date from 1823 A. D., it becomes a plea to the people of our whole land and age by the time of Babylon's fall in 1866, in which year, as already observed, its institutor or restorer died. His message is going forth with renewed and ever-in-

creasing intensity, with ever widening, deepening and convincing force on the minds of the people of our country, and of the religious world.

Babylonian confusion extends beyond the Vatican. It reaches the citadel of every human creed. *All* apostasy, Roman or Protestant, should be comprehended in its confusion. At the fall of ancient Babel there was the confusion of tongues; in the fall of modern Babel there is a confusion many-fold worse. Let us all return from mystic Babylon to the *apostolic* faith and practice, in complete triumph over the beast and all institutions that reflect his image. We shall then be able to surmount all opposition to the clean word of the gospel, and defeat the last foe to the ultimate success of the kingdom of our God.

The second *angel's message* is beyond a question in process of promulgation. It is leading the great religious thought of the age to apostolic light, faith, teaching and practice.

We have heard much about the third angel's message, which teaching is erroneous, delusive and dangerous. Let us read the message:

"And another angel, a third, followed them, saying, with a great voice, If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of

his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment goeth up for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name. Here is the patience of the saints, that they keep the commandments of God, and the faith of Jesus" (verses 9-12).

This messenger has not yet gone forth. He will not, he can not, go forth until the image of the beast is made, which will be an American church. Every religious law touching the ordinances, or laws of ecclesiastic bearing, are marks of the beast. But we can not understand *the* image of the beast is set up until there is in law a recognition made of some ecclesiastic head or body. That this will be consummated in the near future we as truly believe. When, however, the image is established, a messenger will go forth through the spiritual heaven with the warning of our text. It will be the third and last reformatory movement in the church, or spiritual government of men. Any, then, whomsoever shall receive the mark of the *beast* in law and in fact, becoming obedient to it, or paying the tribute of mind, or the influence of life, giving recognition to it if only from a business point of view—if any, we say, after the terrible experience of the historic past, written with the blood of martyrs, will do obeisance thereto,

“the same shall drink of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.” By this we must understand there is to follow a way of extermination (not on the part of the church) on this poisonous agency to good government and religious liberty. That it is to be fought, also, on the earth. Christian civilization is to overcome it and root it out of the body politic. In this conflict we are to note, “Here is the patience of the saints, they that keep the commandments of God”—that is, holding to the *authority* of God’s word in all religious requirements, who are thus ready and prepared so to do under the proclamation of the second angel’s message—the restorer of primitive Christianity—and who shall enter into the third message and promulge it to the world, because of their fitness through the education of the second message.

Those of the second message plead for the commandments of God—the Bible—God’s book of law. We must not see this in the narrow sense of ten single commandments. All of God’s laws, for the several dispensations or times for which they were given, should be received as supreme authority, and reverently obeyed. This truth stands out the plainer, since herein the followers of the simple *Word* are contrasted with those who follow human institutions.

For this, then, the narrow and mistaken idea, that the third angel's message is for the keepers (and verily those who do not keep) of the seventh-day commandment of the Decalogue, is eliminated from the argument and from the prophecy.

He who will stand in this *third message*, upon the open Bible, *must* naturally and logically vie in the labor of the second message. He who would call for the people of God to come out of confusion in the second message, must also warn his people against a return to a similar worship in a similar institution.

Brethren of the Restoration, on! Your work is ordained of God, and will lead you to the proclamation of warnings more solemn by and by.

In dismissing here the third message, let us add: Admonitions and appeals can not be made to the people concerning an institution having no existence, and whose decrees are not in force. People can not drift into a sea that has no existence. There must first be constructed an ecclesiastic department to government, and some one selected to be at the head of this department; or, at the very least, the law of church apostasy must become so strong as to be mandatory upon the subject and enforced with ever-increasing firmness, before Christian men will yield to it the homage demanded of them. At the proper time, we will hear the *third message* preached, but for the present we will

not yield ourselves to undue alarm, following a narrow sectarian plea.

“And I heard a voice from heaven saying, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; for their works follow with them” (verse 13).

John hears words of blessedness. From the time the image is set up, will be perilous times. He who dies in the Lord will escape the dire distress and calamities to follow sectarian sin. It would indeed be sweet to rest in the arms of deliverance, not exposed to the dangers of apostasy or beast worship. The good work the saints shall have performed in the several messages will follow to the end, though he that performed it may have fallen in sleep.

“And I saw, and behold, a white cloud; and on the cloud *I saw* one sitting like unto a son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is over-ripe. And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped” (verses 14-16).

This is future. The church universal is to become pure and apostolic. It will take on new life. Christ

will move upon this white cloud of the spiritual heaven to mightily convert the heathen world. It will be rapidly done. "The fields are already white for the harvest." It was so nineteen centuries ago. Now it is over-ripe. The reaping is the coming triumphs of the gospel. When the precious sheaves are gathered from among the nations and kindreds of earth, "then shall the end be."

"And another angel came out from the temple which was in heaven, he also having a sharp sickle. And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth the sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel cast his sickle into the earth, and gathered the vintage of the earth, and cast it into the winepress, the great *winepress* of the wrath of God. And the winepress was trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs" (verses 17-20).

We understand the wicked are also to be reaped and gathered together; probably in a common cause. All wickedness will have fully matured. All wickedness is akin, and therefore collective. "Wicked men shall wax worse and worse." They are unrepenting. In the final

test, we here discover, will be a setting off of classes. The wicked shall suffer intolerable woe, but without the city—the church. God will judge the wicked. The doers of evil shall come to naught. They shall receive their wages. “The wages of sin is death.” The righteous shall receive the fruition of their hope. “The gift of God is eternal life through Jesus Christ our Lord.”

CHAPTER IX.

(Rev. xv.)

THE LAST PLAGUES.

“And I saw another sign in heaven, great and marvellous, seven angels having seven plagues, *which are* the last, for in them is finished the wrath of God” (verse 1).

John has this vision opened to him at the beginning of the end. From the end comprehended in the conclusion of the last chapter, we go back a little to the beginning of the last plagues and follow the narrative to the conclusion of time.

“And I saw as it were a glassy sea mingled with fire; and them that come victorious from the beast, and from his image, and from the number of his name, standing by the glassy sea, having harps of God” (verse 2).

In this verse we get the time of the vision. It is after the establishment of the *image* of the *beast* and after true Christians had “come victorious from the *beast*, and from his *image*, and from the number of his name.” We believe issues are forming now, pointing to future events on this line. This victory will be one that brings escape to men of faith, but not a victory that annihilates the apostasy; as we shall further see in the plagues, its power will be crushed later.

“And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages. Who shall not fear, O Lord, and glorify thy name? For thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest” (verses 3 and 4).

Here is a song of deliverance—the song of Moses. Oh that we *may* be delivered from the powers of darkness about us, and that we may be presented to God without spot or blemish, through Christ, the great Shepherd of the sheep, the antitype of Moses—the leader of the people of God in ages gone! Then we can sing: “Great and marvellous are thy works, O Lord God, the Almighty.” Well may we fear him as we shall read the plagues to be poured out upon a world of sin.

“And after these things I saw, and the temple of the tabernacle of the testimony in heaven was opened: and there came out from the temple the seven angels that had the seven plagues, arrayed with *precious* stone, pure and bright, and girt about their breasts with golden girdles. And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and none was able to enter into

the temple, till the seven plagues of the seven angels should be finished" (verses 5-8).

At the conclusion of the times of the Gentiles, there will be no admission into the church from the Scripturally enlightened Gentile world. Indeed, none will want to enter it. The "destructive critics" are making it so easy to get on without the Word, and consequently the church will become a useless thing, and Gentile supremacy will be ready to turn the whole affair back to Jewish control, and consider it good riddance. About this time will be introduced the seven last plagues. It is a glorious conception, that, in the last extremity, when the great and final battle is fought—which we locate in the last plague—Christ will come for his saints. His coming will be sudden. We are admonished to keep our garments, lest we walk naked and they see our shame. It is our opinion these plagues will occur within the twentieth century. Living persons will witness them.

"And I heard a great voice out of the temple, saying to the seven angels, Go ye, and pour out the seven bowls of the wrath of God into the earth. And the first went, and poured out his bowl into the earth; and it became a noisome and grievous sore upon the men which had the mark of the beast, and which worshipped his image" (Rev. xvi. 1 and 2).

The first plague will fall upon them who have received the impress of ecclesiastic government. We know not the nature of this "sore," but no doubt men will strike again, and speedily, for religious and political freedom. Liberty is too sweet a thing to forfeit, though we carelessly allow it to slip away from us, and are not studious of its preservation.

"And the second poured out his bowl into the sea; and it became blood as of a dead man; and every living soul died, *even* the things that were in the sea" (verse 3).

Unless this has reference to naval battles, we can not conjecture its meaning. Certain it is, the future lies before and a proper interpretation can easily be made as the events transpire. Modern destructives are so fatal, indeed, we doubt not that any marine conflicts between formidable powers will result in the utter annihilation of all forces. That these conflicts will come we can not reasonably deny. The American flag and American liberty belong to the cross of Calvary. We must maintain and recover any loss sustained to them at any hazard.

"And the third poured out his bowl into the rivers and the fountains of the waters; and it became blood. And I heard the angel of the waters saying, Righteous art thou, which art and which wast, thou Holy One, because thou didst thus judge: for they poured out the

blood of saints and prophets, and blood hast thou given them to drink: they are worthy. And I heard the altar saying, Yea, O Lord God, the Almighty, true and righteous are thy judgements" (verses 4-7).

It is our opinion this has to do with the settlement of Asiatic questions, and of course the religious features of the Asiatic powers will figure in the same. Asia was the fountain or source of the peoples (waters); from her the streams (rivers) of humanity have coursed away. By the Philippine Archipelago falling into the hands of our Government, we, too, may become entangled in the Eastern question. Now the streams of humanity are returning to Asia as from the "sunrising;" the clash of this returning wave, modified and changed and made anew, will be resented (the Boxer movement in China now, is an index to the coming situation). The old will not wish to give place to the new. The Orient will wish to disinherit its overgrown and strange children. Its gates will open reluctantly to welcome Christ and the new civilization. But we have the globe to encompass before the end, and Jerusalem was the place of beginning.

Mohammedanism will retire into Syria or Arabia in this plague. That messenger (of the waters) who has always held the destinies of the nations, ascribes righteousness to God for this rebuke to the insolence of that cruel, heartless monarch—the Sultan. Armenian

blood in this plague will be avenged. God's judgment will fall on the persecuting power. And the altar (the church) will say, "Yea, O Lord God, true and righteous are thy judgements."

"And the fourth poured out his bowl upon the sun; and it was given unto it to scorch men with fire. And men were scorched with great heat: and they blasphemed the name of the God which hath the power over these plagues; and they repented not to give him glory" (verses 8 and 9).

We must conclude this is a general famine. Ah, that we might know the providence of God! Calamities come upon us because of the sins of the world, and yet the world will not repent and find the pardon and reconciliation we so much need for present and eternal happiness.

"And the fifth poured out his bowl upon the throne of the beast; and his kingdom was darkened; and they gnawed their tongues for pain, and they blasphemed the God of heaven because of their pains and their sores; and they repented not of their works" (verses 10 and 11).

The calamity of this bowl falls upon Rome, the very seat of the beast. Its nature we can not define. Notwithstanding they will *continue* to *blaspheme* "the God of heaven," their pain and their suffering will not be effectual in leading them to repentance. They will

probably continue to work the works of iniquity until the last, the final conflict.

“And the sixth poured out his bowl upon the great river, the *river* Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that *come* from the sunrising” (verse 12).

The Euphrates of humanity extended across Europe, as has been fully set forth in our chapter on the trumpets. The strength of Europe shall be depleted by the scourge of this plague, until her people, as it were, are dried up. It shall be easy for the kings that come from the sunrising “to overrun them.”

“And I saw *coming* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of devils, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see *his* shame.) And they gathered them together into the place which is called in Hebrew Har-Magedon” (verses 13-16).

Papal Rome here constitutes the dragon. The beast is the Papal head. The false prophet is the Mohammedan power. At this period Russia is the superior power. The other European states are weakened, or

“dried up.” Under an alliance, the Roman Government—the dragon; the Papal government—the beast; the Mohammedan government—the false prophet—all unclean teachers—will be sent forth. Satan will work through these agencies. The forces mustered by them will come up to the last conflict of earth, under the present order, or dispensation. It is the battle of Har-Magedon. In this due warning is given against the impending conflict. “Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. Too often is it true that political and military excitement is such as to divest one of the garment of religious purity, and leave one naked before the world, before heaven and before God.

“And the seventh poured out his bowl upon the air; and there came forth a great voice out of the temple, from the throne, saying, It is done: and there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since there were men upon the earth, so great an earthquake, so mighty. And the great city was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And great hail, *every stone* about the weight of

a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great" (verses 17-21).

Reader, put your own construction upon this passage. It is the last battle to be fought upon the earth. It will be the concentrated forces of sin against the lawful and the righteous. It will be more dreadful for the unprepared of heart. It will be joy and glorious triumph for him whose garment is white and spotless in that hour. For him it will be a *glorious*, a *final*, a *triumphant* and *eternal* victory. Christ, the great Captain of our salvation, will come in the clouds of the heavens—in war clouds of the politico-ecclesiastic heavens as they battle and roll about us. His holy angels will do execution for us. Carnality shall be destroyed, and the conflagration of divine judgment shall wipe out the present order (but not the last great judgment), making room for the *brighter*, better day or dispensation; a universal empire whose throne Christ shall occupy and shall govern all the earth.

CHAPTER X.

(Rev. xvii.)

THE JUDGMENT OF THE HARLOT.

The Latin institution will extend to the conclusion of the present order, as we have seen. One of the seven angels of the plagues calls upon John. He shows him the judgment to come upon that institution. It is introduced with the seventeenth chapter, and is a review of the centuries of its supremacy, so often covered in the prophecies.

“And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will shew thee the judgement of the great harlot that sitteth upon many waters; with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication. And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns” (verses 1-3).

This is an impure institution. Impure because it is debased and unholy in its affections—grossly carnal. It is carnal because every manner of compromise of the *truth* has been made. Impure and carnal, because it has grown rich and powerful at the sacrifice of the souls

of men; because it has become earthly in its reign. Interchanging, compromising, reciprocating influence and power with the kings of the earth, combining Church and State everywhere, until all nations have become intoxicated with her grossness, kings with her vanity, while their common subjects were debased to ignorance and servitude the most wretched and degrading. Independency of thought was stultified, deadened, eliminated through the mixture of church and government, rendering them impotent and weak in the presence of her power.

It was this that

“Loosened and let down the brutal jaw;
Its hand, was it, which slanted back the brow;
Its breath blew out the light within the brain.

“This thing the Lord made not, nor gave
To have dominion over sea and land;
To trace the stars and search the heaven for power;
To feel the passion of Eternity.

“This, not his dream, who dreamed and shaped the suns
And pillared the blue firmament with light.
Down all the stretch of hell to its last gulf
There is no shape more terrible than this—
More tongued with censure of the world’s blind greed—
More filled with signs and portents for the soul—
More fraught with menace to the universe.

“This form the hand of Sin has surely made,
This monstrous thing distorted and soul-quenched,
How shall we ever straighten up this shape;
Touch it again with immortality;

Give back the upward looking and the light;
Rebuild in it the music and the dream;
Make right the immemorial infamies,
Perfidious wrongs, immedicable woes?

Whirlwinds of rebellion the world shall shake,
And it shall be with kingdoms and with kings
A woeful hour—for God will recompense;
'Tis He who keepeth watch, and justly He
Shall deal with human kind; the man, a brute,
Shall He exalt with power, refine and culture,
And by His wisdom, His peculiar power,
Shall lift again his brow and strengthen up
The gawking form so much despised and scorned.
Emancipation is the work of God.
He lifts, while others crush man's comely form.
He builds again the structure of the soul,
And sets the lamp of human thought aglow.
He brightens up the eye, and gives the lip
A magic power, filled with the wisdom of
Divine philosophy; the brotherhood
Of man he makes him feel, and inculcates
The teaching of the fatherhood of God.

'How shall the future reckon with this man?
Why, he a princely realm shall occupy:
As king with Christ shall govern over earth;
When this dumb Terror shall reply to God,
The Man of Sin shall wither in that hour.'

Such a character, the author of this ruin, is represented by the figure of a harlot.

"And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication, and upon

her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH" (verses 4 and 5).

This unholy character—this woman—is the Latin or apostate church, as has been stated. The scarlet-colored beast is her secular or political power, or support. This wilderness is the wilderness of apostasy. The Latin Church had gone into the wilderness of sin from God. She is arrayed with the purple of a sovereign, bedecked with the splendid jewels of a wealthy potentate. She holds in her hand a golden cup, full of the things she loves. The whole affair is a mystery. It is a wonderful confusion also. It is true of the institution, it is also true of the individual. For one to leave Christ is to go into utter confusion, blind speculation, do wickedly and die in sin.

This institution is represented as "The mother of harlots." There must, therefore, be found daughters to her somewhere. A woman in prophecy is conceded to be a church or religious institution. Then where may we find churches that are the daughters of "mystery Babylon"? Will you listen while we tell you? Any church (bride) wearing any name but that of the bridegroom, is not the espouse of Christ. Any church promulging any doctrine but that of "Jesus, the Lamb for sinners slain," and holding the creeds and traditions of their fathers, is an *institution*, or body, that is in

some degree, at least, in apostasy; they are not apostolic; they constitute a child of the greater Babylon—the Roman Church. Christians should feel this thought. They must come out from among them. They must escape for their lives; must rally around the single standard of Emmanuel. Beware of *apostate* Protestantism.

“And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with a great wonder. And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns. The beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, *they* whose name hath not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and shall come” (verses 6-8).

It will not be forgotten that it is one of the seven angels that is talking with John—he that holds the elements of destruction in his hand. That it is he that shows him the scarlet-colored beast, and the righteousness of the judgment passed upon her. The time of its “not being,” or the time that “it is not,” is the present time; and extends from the prophetic years 1866-71—

the time of the loss of his temporal power, and when he assumed not to have a part in the political world, as he claims himself a political prisoner in the Vatican—that abyss from whence has issued so much that is wrong. The time of his imprisonment will last until some power, or powers, shall make him a factor or sole potentate in political government once more. The time was, of course, when the scarlet institution existed in the political affairs of the world. In the abyss since 1871 A. D., he does nothing now through the arm of government control for the furtherance of his designs, but silently, surreptitiously nevertheless, he is laying the foundation in government for a speedy erection of his throne when the times are ripe for the removal of the mask. Then “he shall come,” as the text reads, from his abyss into action once more, in the drama of the world’s affairs. He will regain power and authority, only to go down at last in the wreck and ruin of Armageddon.

“Here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth: and they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while” (verses 9 and 10).

These seven mountains denote seven powers, or the seven forms of government through which Rome has passed, and under which her authority and strength

rested. They were as follows: The Regal; the Dictatorship, or Prætors; the Decemvirate; the Consulate, or power of the military; the Triumvirate; the Imperial; the Patricate (the seventh); and for the benefit of a complete explanation, we add the eighth, or Papal.

This woman—the Latin Church—was sitting upon the same old throne which for centuries had existed consecutively under these several heads of government. Five of them had fallen up to the time of John's writing, or had passed away. The imperial (the sixth) *was*, at that time, in control of the empire. The other, the seventh (the Patricate), had not yet come. When the seventh came it continued for about forty-five years; the Papal was, of course, the eighth.

“And the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition. And the ten horns that thou sawest are ten kings, which have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour. These have one mind, and they give their power and authority unto the beast. These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they *also shall overcome* that are with him, called and chosen and faithful (verses 11-14).

The Papal, the eighth Roman Government, is of the seven, with imperial authority. He goeth into per-

dition; he will come to ruin. He will be utterly overthrown.

The ten horns, or kings, or powers, are the ten European states, all having been subordinate to Rome. At the time of the vision the states were not organized. Or "ten kings, which have received no kingdom as yet." When they did appear, "they received authority as kings" conjointly "with the beast for one hour," or one time—the eighth and last time of Rome's history and greatness. "These have one mind;" it is the mind of the priesthood. By it, these Governments are made to surrender their strength, or their power and authority, and their support to the beast.

"These shall make war against the Lamb." They did it in all the religious wars of Europe; they did it in the Inquisitions.

"The Lamb shall overcome them, and they also shall overcome that are with him" (the Lamb). Europe through these struggles became free religiously; free from Roman supremacy. The Lamb overcame them. But He recognizes the victory must be shared with the faithful who fought and died for Him in those trying battles. A lesson that we are coworkers with Christ; and, too, that we must fight out and win in his name our liberty, our peace, our heaven. It is ever war against the Lamb, to support any cause but the cause of Truth.

Out of Roman ecclesiastic oppression came the Protestant Reformation that extinguished the power of political Rome. Out of the Restoration movement goes forth the power that extinguishes the spiritual power and authority of Romanism over the human soul. But "perdition" true and complete has not yet fallen upon the Papal authority. *It* is the work of future judgment. "If any man worship the beast or his image, the same shall drink of the wrath of God, which is poured out without mixture in the cup of his indignation." Therefore, let us conclude, they who work out the righteousness of God in this judgment, are they which "shall overcome that are with him, called the chosen and faithful."

"And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues" (verse 15).

Self-explanatory. The Roman institution actually touches every "nation, tongue and people," and at some point has been, or will be, influential in the controlling power of the same; hence, she "sitteth" upon the waters, or political communities, which are bodies of people.

"And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire. For God did put in their

hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished. And the woman whom thou sawest is the great city, which reigneth over the kings of the earth" (verses 16-18).

With one consent and one mind, the nations gave their kingdom unto the beast; with one mind and consent, the nations at last made war upon her and made her desolate. The nations in the end will vie in utterly extinguishing her influence and authority. It is God's purpose they shall. Europe must destroy the Church of Rome. America will execute divine sentence upon the image of the beast. Apostate Protestantism, or Romanism here enthroned, or whatever it shall be, must be crushed out forever.

CHAPTER XI.

(Rev. xviii.)

AN APPEAL FOR CHRISTIANS TO FORSAKE BABYLON AND STAND UNITED IN CHRIST.

"After these things I saw another angel coming down out of heaven, having great authority; and the earth was lightened with his glory. And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of devils, and a hold of every unclean spirit, and a hold of every unclean and hateful bird. For by the wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her wantonness" (verses 1-3).

We begin a line of prophecy here at the announcement of Babylon's fall, when the cry went forth for the people of God to come out of the Babylonian confusion of sectarianism; it is the same period of the second angel's message, and may date from 1823 A. D. The children of God are asked to forsake "the harlot" and her daughters, and turn to a united faith in Christ. This is a nineteenth-century movement, and the Restoration of the Ancient Order of Christianity in faith and practice; it has had an effectual working for three-

quarters of a century. "He cried with a mighty voice." The foes of God were met on every rostrum. Sectarian sin was rebuked on every hand. Ribald infidelity was assaulted and crushed beneath the foot of truth; and still the cry goes forth: "Fallen, fallen is Babylon the great, and is become a habitation of devils, and a hold of every unclean spirit, and a hold of every unclean and hateful bird." All nations have fallen under her influence. Her unholy barter, her sinful indulgences, have blackened and smitten the conscience and poisoned the life of every nation, since her apostasy. "By the power of her wantonness" "the merchants" (great men) of earth have waxed rich.

"And I heard another voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues: for her sins have reached even unto heaven, and God hath remembered her iniquities. Render unto her even as she rendered, and double *unto her* the double according to her works: in the cup which she mingled, mingle unto her double. How much soever she glorified herself, and waxed wanton, so much give her of torment and mourning: for she saith in her heart, I sit a queen, and am no widow, and shall in no wise see mourning. Therefore in one day shall her plagues come, death, and mourning, and famine: and she shall

be utterly burned with fire; for strong is the Lord God which judged her" (verses 4-8).

At the present time Rome sits a widow. She is not the spouse of any Government. But she will regain power and recognition, somewhere and some time, and then she will say, "I sit a queen, and am no widow, and shall in no wise see mourning." At this time, or antecedent to it, there shall a message or spiritual movement go forth, following and repeating the message of the present Restoration, emphasizing to Christians the necessity of forsaking religious and denominational confusion, because of impending calamity to come upon it. The clouds of retribution and divine wrath are gathering upon the horizon of human thought, and a generation hence will see it burst forth in fury, as the indignation of Jehovah, upon the agencies that violate his sacred word, and becloud with doubt his beautiful empire of love and holiness—his church.

This last appeal is a mustering war-cry against the defamers of God and the oppression of man. It is a war of extermination: she shall be "burned with fire." Deity will thus work through the hearts of his people. "Great is the Lord God which judged her!"

"And the kings of the earth, who committed fornication and lived wantonly with her, shall weep and wail over her, when they look upon the smoke of her burning, standing afar off for the fear of her torment, say-

ing, Woe, woe, the great city, Babylon, the strong city! for in one hour is thy judgement come. And the merchants of the earth weep and mourn over her, for no man buyeth their merchandise any more; merchandise of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet; and all thyine wood, and every vessel of ivory, and every vessel made of most precious wood, and of brass, and iron, and marble; and cinnamon, and spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and *merchandise* of horses and chariots and slaves; and souls of men. And the fruits which thy soul lusted after are gone from thee, and all things that were dainty and sumptuous are perished from thee, and *men* shall find them no more at all. The merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and mourning; saying, Woe, woe, the great city, she that was arrayed in fine linen and purple and scarlet, and decked with gold and precious stone and pearl! for in one hour so great riches is made desolate. And every shipmaster, and every one that saileth any whither, and mariners, and as many as gain their living by sea, stood afar off, and cried out as they looked upon the smoke of her burning, saying, What *city* is like the great city? And they cast dust on their heads, and cried, weeping and mourning;

saying, Woe, woe, the great city, wherein were made rich all that had their ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgement on her" (verses 9-20).

Those who shall weep and lament over the final fall of Babylon are those who have profited from her luxurious treasury of resources—even the souls of men. They are the kings, or political heads, who have exchanged their influence for her recognition and the riches she was capable to bestow upon them. *They* will stand afar off for the fear of her torment. Electricity will enable them to see from afar the forces gathering about her; they shall see in one brief time judgment falling upon her. They shall weep because "no man buyeth their merchandise any more."

All that is valuable of property, life or soul was once in the possession of this great city (church) of Rome. This city can be identified by the following language: "She that was arrayed in fine linen and purple and scarlet, and decked with gold and precious stones and pearl!" (verse 16).

We know of but one ecclesiastic body so dearly infatuated with the color of scarlet; but one who has ever worn the purple; but one rich in all costliness. It is the Latin Church. Though no city may be "like the

great city," yet "in one hour" all this greatness, under the judgment and justice of Jehovah, will come to naught. Therefore, there will be rejoicing in the spiritual heaven; the saints shall rejoice; the apostles shall rejoice; for apostolic Christianity shall be restored in its completeness, and they (the apostles) shall triumph over the despoiler of their authority and the work of their hands in the establishment of the church and its polity; prophets will rejoice because their teachings have prevailed and their predictions have been fulfilled, and because the strength and solidity of the church again rests on them and the apostles, Jesus Christ being the chief corner-stone; and the doctrine of the Word at last has prevailed over all human dogmas and philosophies pitted against them. God will judge their judgment on her!

"And a strong angel took up a stone as it were a great millstone, and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all. And the voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee; and no craftsman of whatsoever craft shall be found any more at all in thee; and the voice of a millstone shall be heard no more at all in thee; and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and the bride shall be heard no more

at all in thee; for thy merchants were the princes of the earth; for with thy sorcery were all the nations deceived. And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth" (verses 21-24).

This passage suggests the destruction of the carnal apostasy with great and sudden violence. It is not for us to say how, nor exactly when. It will, however, be done. She has been cast down before, but not destroyed. She is to be cast down, and will be found no more at all. All revelry, all craft and cunning whatsoever, will be found no more in her. All life and activity shall be stopped. No life shall emanate; doctrine true or false shall no more illuminate her spacious corridors of shameful iniquity. She has with her sorcery, her witchcraft, deceived all nations. In her is the blood of prophets and of saints that have been slain on the long page of martyrdom. Satan is responsible for all the blood that has been shed. Here he sits enthroned—incarnate—hence the guilt of the blood of the earth. (II. Thess. ii.)

Oh, the final fall of Babylon's sure to be;
We are must'ring for the final jubilee;
Lift the cross and banner high—far above,
That the hosts may see advancing columns move.

Waken all who stand for truth, and for the right,
Gird them with the Spirit's sword to meet the fight;
Let the wine of gospel joy fill every heart—
None from out the living faith henceforth depart.

For He cometh soon to judge all human kind;
Yes, "He waiteth long," but still the end defined;
Be ye ready for the crisis; none can tell
When the moment—but we know He doeth well.

Will ye in the van press on toward the foe,
Led by the light divine where'er you go?
Follow the light, the glory of the cross;
You shall not suffer ill, nor suffer loss.

CHAPTER XII.

(Rev. xix.)

REJOICING AT BABYLON'S FALL.

"After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; salvation, and glory, and power, belong to our God: for true and righteous are his judgements; for he hath judged the great harlot, which did corrupt the earth with her fornication, and he hath avenged the blood of his servants at her hand" (verses 1 and 2).

This passage has reference to the first judgment and fall of Babylon—Rome, when God gave judgment under Victor Emmanuel. Time of Babylon's first fall and judgment is dated at 1866-71 A. D. At which time there were *hallelujahs* throughout the Christian world. Suitable memorials were held, in the memory of the writer, in the churches throughout Christendom on the death of General Garibaldi (1882), because of the services he rendered for the right against the Roman Pontiff. God's judgment was thought *true then* concerning "the great harlot" which did corrupt the earth. In that victory the blood of the servants of God was in a measure avenged.

"And a second time they say, Hallelujah. And her smoke goeth up for ever and ever. And the four and

twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, Amen; Hallelujah. And a voice came forth from the throne, saying, Give praise to our God, all ye his servants, ye that fear him, the small and the great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty, reigneth. Let us rejoice and be exceedingly glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready. And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints" (verses 3-8).

This passage alludes to the final victory over temporal Rome. It is in the indefinite future, true, but certainly in the twentieth century. At this victory, her "smoke goeth up for ever and ever," as a temporal power; when the twenty-four representatives of the church, and the four continents (living creatures), or all the world, "fall down and worship God, saying, Amen; Hallelujah!" No praise is to be given to men in *this* triumph. Man had had his *triumph*, but yielded back his victory to Rome. A voice comes from the throne, saying, Give praise to God. His victory is complete and thorough. His work is perfect and com-

mandeth praise. The voices of every tongue, and of many waters, and of mighty thunderings, say, Hallelujah: the Lord our God reigneth! The whole earth shall be glad at that victory. It is the final triumph. The church (the bride) shall have made herself ready. The coming conflict (ecclesiastical) will unite so-called Christendom (or true Christianity). The bride can only be ready in her united condition, when she will be presented to the Lord without "spot or wrinkle." There can be no confusion, no Babylon; all must be order, purity, love, in that hour. Her royal robe of purity is the righteous *acts* of the saints, not their righteous *faith* simply.

"And he saith unto me, Write, Blessed are they which are bidden to the marriage supper of the Lamb. And he saith unto me, These are true words of God. And I fell down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy" (verses 9 and 10).

They which are bidden! Oh, wonderful, wonderful redemption! To be at the marriage supper of the Lamb; oh, may we diligently arrange our spiritual affairs with the certainty of no disappointment. Gather the souls of men from the highways and hedges, now; from the waste places of earth, that his house

may be filled. "Behold the bridegroom cometh; go ye forth to meet him!" We have the guarantee that these are true sayings. They are the "true words of God." Christ will come for his people. He will make sure every promise. "Be ready, oh, be ready, for the bridegroom comes!" This is the culmination of the whole remedial plan. It is the beautiful cap-sheaf, it is the glory of the Christian's faith. It is the event, the promised event, to all who are saved, to the heart that loves God. May we look forth with joyful expectation to the "marriage supper of the Lamb." May we keep our lamps aglow with light, our vessels filled with oil, lest we shall not be accounted worthy to enter in.

The revelation, the precious message, is brought to us by one who has suffered the usual trials of the flesh (verse 10); he is now glorified, but still unworthy of adoration and praise from the lips of men. He bore to the world the testimony (evidence) of Jesus; he comes to confirm the truth of his testimony. Prophecy, its spirit, or truth, is the testimony of Jesus. The prophecies that antedate the cross, and those subsequent thereto, alike establish the identity and divinity of Christ. How worthy is God to receive the worship of men! (verse 10).

The supper must be ready and in waiting, ere the coming of the Bridegroom. It is our opinion the sup-

per and the preparation of the same is the complete unification of all genuine Christians, an actual and literal answer to the prayer of Jesus. It follows, or is identical with, the great victory. The opposition to, or the oppression of Christianity, will drive into unity its factional forces. This supper will be the first great "love feast" of the church's triumph. United, the church is at once ready for conquest and victory.

"And I saw the heaven opened; and behold, a white horse, and he that sat thereon, called Faithful and True; and in righteousness he doth judge and make war. And his eyes *are* a flame of fire, and upon his head *are* many diadems; and he hath a name written, which no one knoweth but he himself. And he *is* arrayed in a garment sprinkled with blood: and his name is called The Word of God. And the armies which are in heaven followed him upon white horses, clothed in fine linen, white *and* pure. And out of his mouth proceeded a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of Almighty God. And he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS" (verses 11-16).

The church is opened. A new sign in the spiritual heaven appears. The eleventh verse takes us back to the nineteenth century. We see what the world had not

seen for many centuries. The white horse and the rider of the first seal of Revelation. The holy apostolic church restored! Who rides? The same rider who rode the early apostolic figure—Christ—the Faithful and True. The movement will grow in consuming purity (verse 12). What his new name may be in his heavenly coronation, none can conjecture (verse 12). With us, he exists in his word. He is called “The Word of God.” He inhabits the heart in the personality of the Holy Spirit, but we *learn* him only from and through his word; we hear him only as the Oracle (Bible) speaketh.

When the church is united, we know upon what it will unite, from the foregoing Scripture. It will be “The Word of God!” “The Word of God,” the apostolic rider of the apostolic church restored!

The great host, or army of Christ—Christian workers everywhere—will follow him (Christ the Word) in similar figure. The Word of God our only authority, our only teacher and guide worthy a following, or worthy our confidence, stands to us as the personal Christ who taught on Galilee. The followers of the Word must “*ride*” *pure, white, clean* characters begotten of the Word of Truth. Hence the apostolic church should represent the beauty of the Christ character; the believer in Christ must be pure. Thus the church moves out upon a mighty crusade to take the world for Jesus.

The red-stained garment of Jesus, we see only in the Word, and the ordinances of his house. His kingship, as King of kings (earthly certainly), we understand as his righteous laws and precepts being transcribed into the statutes and life of earthly principalities. Hence he is King of kings and Lord of lords. Earthly kings will lose their kingship in the new heaven and earth, and beside there is little hope that many earthly kings of the present order will enter into the new administration and order of things.

“And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid heaven, Come *and* be gathered together unto the great supper of God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great” (verses 17 and 18).

This is a sunlight period. Christ is shining with resplendent power upon the church, or through the church upon the world. It is yet a time of coming to the marriage supper of the Lamb. Invitations are being sent out; men see the beauty of the Saviour's parables as never before. At this supper we shall not literally eat the flesh of men; the figure stands for the captivity of the world to Christ; the assimilation of the people by the church. Not necessarily every individual, but his

righteousness, *will* triumph in the last great battle over his enemies or organized forces. The victory of the third verse is the victory narrated below:

“And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army. And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshipped his image: they twain were cast alive into the lake of fire that burneth with brimstone: and the rest were killed with the sword of him that sat upon the horse, *even the sword* which came forth out of his mouth: and all the birds were filled with their flesh” (verses 19-21).

Here is the final conflict of earth in which the church will triumph over all its enemies, who have become furious at its triumphant victories throughout the earth. It is a conflict waged against the cause of Christ. The result will be “the beast” will be taken and with him the “false prophet” (Mohammedanism). They came up together—606 A. D. to 609 A. D.; they will go down together. They twain will be “cast alive into the lake of fire that burneth with brimstone.” This lake is a material one—*brimstone*. They are to *fall* in the dynamite or nitro-glycerine destructive period of the world. This is a lake of fire, and does not have the

appearance of a missile. Thus far this destructive is the most violent and dangerous. The word would indicate it is the last destructive of man's invention to be used in general warfare. This lake can not be the world's conflagration. The improved explosive in execution, will form the lake of fire here shown.

"The rest were killed with the sword of him that sat upon the horse;" that is, the church represented by the horse, its rider being Christ, or the Word of God, or the Bible, as supreme and sole authority. The sword—that which "came forth out of his mouth"—is the truth, or convicting power of the Holy Word, the truth that cuts its way to the heart and convicts mankind of sin, and of righteousness and of judgment to come. The world under the supremacy of the gospel, or Word, will rapidly be brought under conviction and conversion to it. Will be slain, or become dead to sin; and the birds, or messengers (missionaries) of the church, will "fill themselves with their flesh," or receive them into the kingdom of our Lord.

EXTENSION TO FINAL JUDGMENT.

(Rev. xx.)

"And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut *it*,

and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time" (verses 1-3).

Here the last enemy is overcome. He will be bound for a thousand years, when he will be destroyed. If God is good, we have every reason to believe Satan is sin—and we know that sin is death. Nothing known to us in the universe can overcome death, or the evil one, save Christ only. He has demonstrated his power to the race of man. Therefore we conclude the angel here spoken of is the Christ who lays hold on "the dragon, the old serpent, which is the Devil and Satan." It will be remembered that when Christ was slain, Sin put a seal upon his tomb; it was done by the dragon power (Roman authority), the same in which Satan became incarnate; but Jesus burst the bars of death, and brought immortality to light. When Christ shall lay hand on death, or Satan, the agency of death, and places a seal on his prison-house (abyss, verse 3), he will be held in confinement for a thousand years, only at last to come forth to his utter and final destruction. Christ came forth triumphant and glorified from his humiliation; became the world's Redeemer; and now the Judge of all the race.

"And I saw thrones, and they sat upon them, and judgement was given unto them: and *I saw* the souls of

them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years" (verses 4-6).

They who sit upon the thrones in this quotation are those who hold the victory over the beast and his image, and those who have been martyred for the testimony of Jesus. The time will be, in our opinion, about 1941 A. D., as shown in Michael's interview with Daniel, giving 1,335 days, or years, until Daniel should stand up in his lot, figuring from 606 A. D.; then, if it requires a generation, or thirty years, for fulfillment, the time would be thrown in 1971 A. D.

This resurrection is not a general one, even for the redeemed. It is for those who have sacrificed for the truth, and have not received the mark of the beast or his image. They shall "stand up" and see the fruits of their labors in a universal empire of righteousness; shall see perfected and blossomed forth in holy characters, or lives of men, the precepts of love and truth they

flinched not to promulge in a vain and wicked world. They shall be upon merited thrones to rule and reign with Christ, an especial distinction to those who "loved not their lives unto death." The second death shall have no power over these holy men of God (verse 6).

Paul would seem to corroborate this view in Heb. xi. 35: "Others were tortured, not accepting their deliverance; that they might obtain a better resurrection."

The paragraph from which this quotation is extracted, gives a record of the faithful in the old dispensation. Some have here suffered death for their faith, that they might obtain a better resurrection. And truly it would seem the martyrs of God's truth should merit some distinction above the common disciple. And beside, it is not difficult to see the need of a supernatural manifestation in such a resurrection of the dead, for the benefit of the Jewish people, in whom "a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so Israel shall be saved" (Rom. xi. 25).

The Jew is not being evangelized. There must be some evidence beyond the present record to convince them. The gospel we preach gathers its facts from the tomb of Jesus, at a period of national prejudice and antipathy to the divine manifestations then made. This veil of prejudice has hung, and will hang, over their eyes of faith, until it is rent and torn away by divine

or miraculous manifestation, in the first resurrection we believe. But not "until the fulness of the Gentiles be come in" (1932).

In the fifth seal John saw the souls and heard the voice of the martyrs under the altar; here he also saw them, but they live and reign with Christ a thousand years, and constitute the first resurrection. At the conclusion of the thousand years, as shown in verse 12, the general resurrection will come, and those who then come forth must give an account "according to their works." That the good and bad alike are in this resurrection, certainly is shown in this judgment to be passed on their works, the merit of their lives; though here, we think, the Scripture expressly states the righteous shall rise first in this second resurrection.

Besides, again, the books (the Old and the New Testaments—verse 12), the statutes under which the world has lived, shall be opened and we shall be judged out of the familiar law of God's holy Book. "They shall judge us in the last day."

Again, the book of life (verse 12) shall be opened, wherein are recorded the names of the elect and redeemed of God. Certainly, the wicked dead shall not be recorded in it; consequently, it seems to us, beyond cavil, the Scriptures are plain upon the point of the second resurrection being for all the dead who are not

the witnesses and martyrs of Jesus. What blessedness, what distinction, to witness for Jesus!

Another point: the conscientious dead, the righteous dead who held faith with Christ, though under the ban of apostasy, God will not eternally damn, or blot out. They did the best they could under the limited light they had received. Only they can not be in the first resurrection. It is apparent, in verses 4-6, that those who had a part in the first resurrection were those who had not the mark of the beast, or his image, but who had gotten the *victory*; directly implying that the first resurrection was an especial reward for those who kept sacred and holy and unalloyed God's truth, even at the cost of life. Those who were faithful to the light they had under the supremacy of the beast, could do no better, even though his mark be upon them; should they be lost? These were to be judged according to their works in the second resurrection, and not by their errors in faith and doctrine and practice, because of priestcraft. Well may they inquire:

"Is my name written there?
On the page white and fair,
In the book of God's kingdom,
Is my name written there?"

"And when the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to

the war: the number of whom is as the sand of the sea. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever" (verses 7-10).

At the general resurrection there will come on earth all the old agencies of sin, Gog and Magog; there will be also all who died in sin, who are as the sands of the sea for multitude. They will organize their forces against the saints and the Holy City. As they circle about the city of our God and his redeemed, destruction shall fall upon them.

"And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them: and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the sec-

ond death, *even* the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire" (verses 11-15).

Here is the judgment, and as we look forward to it, we may well inquire, "Is it well with my soul?" Oh, horrible is the thought of destruction! Our hope in that hour is vain if it is not full of the promises of life *now*! Let us so build character here and now, upon the Rock divine, that we shall be enabled to stand the trial and test of the awful hour of judgment, should we be found unworthy to share in the first resurrection. May we now engage with the great Advocate, that he may plead for us when we can not plead for ourselves.

This passage, in part, is a review of a former passage, linking the judgment with final death. The passage previous is thrown in between the judgment and death.

God's first great judgment on the earth was by water; his last will be by fire. We have no speculative ideas of this lake of fire. We hope not to have an experimental knowledge of it.

CHAPTER XIII.

(Rev. xxi.)

THE NEW ORDER—THE HOLY CITY.

“And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, *and be* their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their

part *shall be* in the lake that burneth with fire and brimstone; which is the second death" (verses 1-8).

This chapter introduces us to the post-judgment period. The earth, after its purification by fire, is the abode of man. It would seem man was created and redeemed to inhabit the earth. "The meek shall inherit the earth." It is made anew. No sin now exists. No pain to shatter the spiritual life and harmony of men. No scalding tears to burn the eyes to their sockets' depth in consequence of the ruin sin had wrought. The bolts of death will not again strike their deadly blows upon the heart of grief, the saddened brow, the hollow chest of pain. Earth will never again put on mourning. No graveyards on her hillsides. No morgues in which to identify the unfortunates. None fatherless. No widows. "No crying, or pain any more, because the first things are passed away!" "And he that sitteth on the throne said, Behold, I make all things new." "And he said, Write: for these words are faithful and true." "They are come to pass. I am the Alpha and the Omega, the beginning and the end."

What promises and assurances he gives us to overcome the world and share the glorious estate of beauty, equality, righteousness, purity, love—the holy city of God; the habitation of the redeemed. "I will give unto him that is athirst of the fountain of the waters of life freely. He that overcometh shall inherit these

things; and I will be his God, and he shall be my son" (verse 7).

But if we will not, our part shall be within "the lake that burneth with fire and brimstone; which is the second death" (verse 8). For therein shall be "the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars" (verse 8). This lake is not a destructive agent of man, but of God—the final outpouring of his wrath.

"And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will shew thee the bride, the wife of the Lamb. And he carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal: having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are *the names* of the twelve tribes of the children of Israel: on the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb. And he that spake with me had for a measure a

golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal. And he measured the wall thereof, a hundred and forty and four cubits, *according to* the measure of a man, that is, of an angel. And the building of the wall thereof was jasper: and the city was pure gold, like unto pure glass. The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. And the twelve gates were twelve pearls; each one of the several gates was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb. And the nations shall walk amidst the light thereof: and the kings of the earth do bring their glory into it. And the gates thereof shall in no wise be shut by day (for there shall be no

night there): and they shall bring the glory and the honour of the nations into it: and there shall in no wise enter into it any thing unclean, or he that maketh an abomination and a lie: but only they which are written in the Lamb's book of life. And he shewed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve *manner of* fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall do him service; and they shall see his face; and his name *shall be* on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign forever and forever" (Rev. xxi. 9-27 and Rev. xxii. 1-7).

We shall attempt no speculations on the new Jerusalem, though we might suggest in our opinion the holy city—the new Jerusalem—is not a material city. Rather is it the redeemed church of God—triumphant. "It comes down out of heaven from God" after the earth is purified from the old order and made habitable for immortal souls. Its solidity, its purity, its perfectness,

its brightness, its holiness, are illustrated to us in the symbols here set forth.

This spiritual city, or community, is composed of the purest and the best. There will be order, arrangement and system in the community of the just. This new community or spiritual compact—the holy city—is the antitype of the tabernacle of God. God shall dwell in it. The house of God will be with us. We are his children. The Father will dwell in the midst of his family—children restored to him by redemption. Forever shall we “be his people.” He shall ever be our God. The city—the church—is the wife of the Lamb. She will be arrayed in the brightness of celestial glory. Here at last will the kingship of Jesus be visibly manifested over the entire church. The old order of the earthly tabernacle is carried forth in symbol. Here is the linking of the earliest order of Jewish institutions with the fruition of every hope of the church’s anticipation, each and every joy standing upon the sure foundation of “the twelve apostles of the Lamb.”

To this spiritual house, or kingdom of Jesus, the measuring rule (reed) of divine righteousness can be applied. It will stand every test, all inspection; it will round out every dimension, because it is a city builded by the great Architect of human souls. It will contain mansions the most splendid and imposing.

Into it principles and precepts, commandments and laws, truth, righteousness, purity, holiness, obedience and faith, enter and compose and adorn with beauty the city, as stones of jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprase, jacinth and amethyst might adorn and beautify a material house.

Streets of pure gold may represent the holy highway in which there is no dross, impurity, impediment, on which the blood-washed and redeemed may walk, whose feet henceforth may not be tarnished by the defilement of our common clay, nor tempted into avenues of vice and iniquity.

Portals of pearls, the gates through which none but the pure in heart may enter, for "the pure in heart shall see God!" Within this city there shall be no distinctive temple for Deity. The temple has always been a pavilion where God has screened himself from the eye of man. *Now* he shall be seen, as we shall ever abide in his presence. And, "As for me I shall behold his face in righteousness: I shall be satisfied, when I awake with thy likeness." And, "We shall be like him, for we shall see him as he is." "The Lord God the Almighty, and the Lamb, are the temple thereof." Not sun by day, nor moon and stars by night, nor yet the electric splendor of some metropolis, but the glory of God, shall lighten it. One eternal day; no night, no weariness, no tears.

Nothing shall enter therein that maketh an abomination or a lie. Eternal healing will be there. No curse, no disease. The veritable "throne of God" will be there, and he shall reign forever and forever.

CHAPTER XIV.

(Rev. xxii. 6-20.)

FINALE.

“And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to shew unto his servants the things which must shortly come to pass. And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book” (verses 6 and 7).

The Book of Revelation is not a dreamy nightmare. It is the sure word of God, for the God of the spirits of the prophets sent it to the church—his servants. Enough of time has been spanned by the church’s history, to verify the most of the utterances of this book, and he who studies it can not be in doubt of its Author. That the remainder shall be fulfilled speedily can now no longer be a doubt. “Behold, I come quickly!” Reader, are you ready for the advent of your Lord and King? Now is the time of preparation. We can not prepare for an event after it is upon us. Blessed, then, is he who shall be ready, or who “keepeth the words of the prophecy of *this* book.”

“And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which shewed me these things.

And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this book: worship God" (verses 8 and 9).

The burden of this Revelation should beget in us the spirit of *worship*. We should worship the *true and living* God, and we should worship him in *spirit* and in *truth*. We should not worship the beast or his image.

This angel, which is one of the seven who had the bowls of the seven last plagues, was a fellow-servant with John. And his final admonition is: "Worship God!" This command stands against all idolatrous worship, whether actual wood and stone, mythological deities, worldly devotion, or ecclesiastic authority, represented in the figures of the beast and his image. Through all the ages of apostasy, while men have worshiped everything but God in truth, this warning sign-board has been held before the mind and heart of the supplicant. It has been the midnight warning through all the dark past. Like a scroll in mid-heaven, has the command been placed in the spiritual realm, written by the authority of God and in burning letters of light, "Thou shalt have no other gods before me!" "As I live, saith the Lord, to me every knee shall bow, and every tongue shall confess to God."

"And he saith unto me, Seal not up the words of the prophecy of this book; for the time is at hand. He

that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still. Behold, I come quickly: and my reward is with me, to render to each man according as his work is. I am the Alpha and the Omega, the first and the last, the beginning and the end. Blessed are they that wash their robes, that they may have the right *to come* to the tree of life, and may enter in by the gates into the city. Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie" (verses 10-15).

In the resurrection, the saints shall have the advantage. They shall arise and enter in, while "without" shall be the wicked. There will be no evangelization. It will be too late. Hence the command, "He that is unrighteous, let him do unrighteousness still." Each man shall have "reward according as his work is." Our works are the monuments of our characters. Oh that we may wash this garment of our souls, and make it white in the blood of the Lamb, that each may have a right to the tree of life and may enter into the city!

"I Jesus have sent mine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star" (verse 16).

Oh, what lovely consideration for the church, the church militant, the church of the wilderness, the church persecuted, the church terrestrial. What hope and encouragement for it, through all its darkness and despairing hours of trial and vicissitude.

The Book of Revelation is the great headlight to the church's progress. God has focused the light of divine knowledge upon the prophetic page, that we should not walk in darkness, should not stumble and fall at opposition.

The man of God should always foresee the evil to come upon the church, as also he may see the joys and blessedness in wait for those who love Him, if they will apply their hearts to its understanding and trust in its hope. "The prudent man foreseeth the evil, and hideth himself: but the foolish press on and are punished."

Christ has written his endorsement across the whole page of Revelation and says it is his testimony. It extends to the new Jerusalem. It is true. No error, no mistakes. There is, therefore, no room for added prophecy. Prophetic light is at an end: its end is where faith ends—in sight. Jesus has thrown the light of his Revelation upon the dark pathway of human life, and when we have trodden its length, faith will end and visions of the eternal morning will be ours. .

Christ presents himself here as the root of David, the bright, the morning star. He is the star of our hope

placed in the night of our despair; he sits in the spiritual heaven as the bright, the morning star. He is the token of the coming dawn—the better day.

“And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely” (verse 17).

The last invitation of the Spirit of Jesus to a dying world! How precious it is. Come. So free. One's own election. No cost; only a surrender of self and the obedient appropriation to self of what the faint soul needs—the *water of life*. A going to the arms of mercy, on the terms of the law—rendering loyalty and love to the Crucified.

And, oh, how thirsty! The world is a famine for the souls of men. Nothing in the whole desert of the world's glitter can satisfy it. Christ can satisfy it. He does give freely of the waters of life. This fountain open is for the unclean, for me, for you. “This is a faithful saying, and worthy of all acceptance, that Christ died for sinners.”

“I testify unto every man that heareth the words of the prophecy of this book, If any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book” (verses 18 and 19).

Let the words of the prophecy of Revelation, as every other book of divine origin, stand unaltered. Change them not. We may discourse of them, endeavor to understand them, seek to apply them, but to alter or amend them, *never*. Our opinions and speculations concerning them may be wrong; our most profound, careful, prayerful thoughts and efforts may fail and fall short of a perfect construction of their meaning, and yet *they* are true. They are the words of Jesus. Let none efface, or torture them from their true relation to man, or the church. They are of so much importance to the world, that this awful sentence hangs over them who would add one word, abridge, abolish, alter or amend them. And if so important, how essential that it should have the prayerful study of all. Why so important? "Yea: I come quickly" (verse 20).

Let all the world be ready for the coming of the Lord! May we strive to so labor and teach the Word, that the whole world shall have knowledge, and be ready to say: "Blessed is he that cometh in the name of the Lord."

TO THE READER.

And now, dear reader, has our journey through these pages been profitable? Do these prophetic sayings seem clearer? Does prophetic light shine brighter? Does the hope of the Word seem surer? Is impending doom more dreadful? Is the end in view? Is faith more expectant? Are you looking for the near return of our Lord and Saviour? If not, our efforts have been in vain.

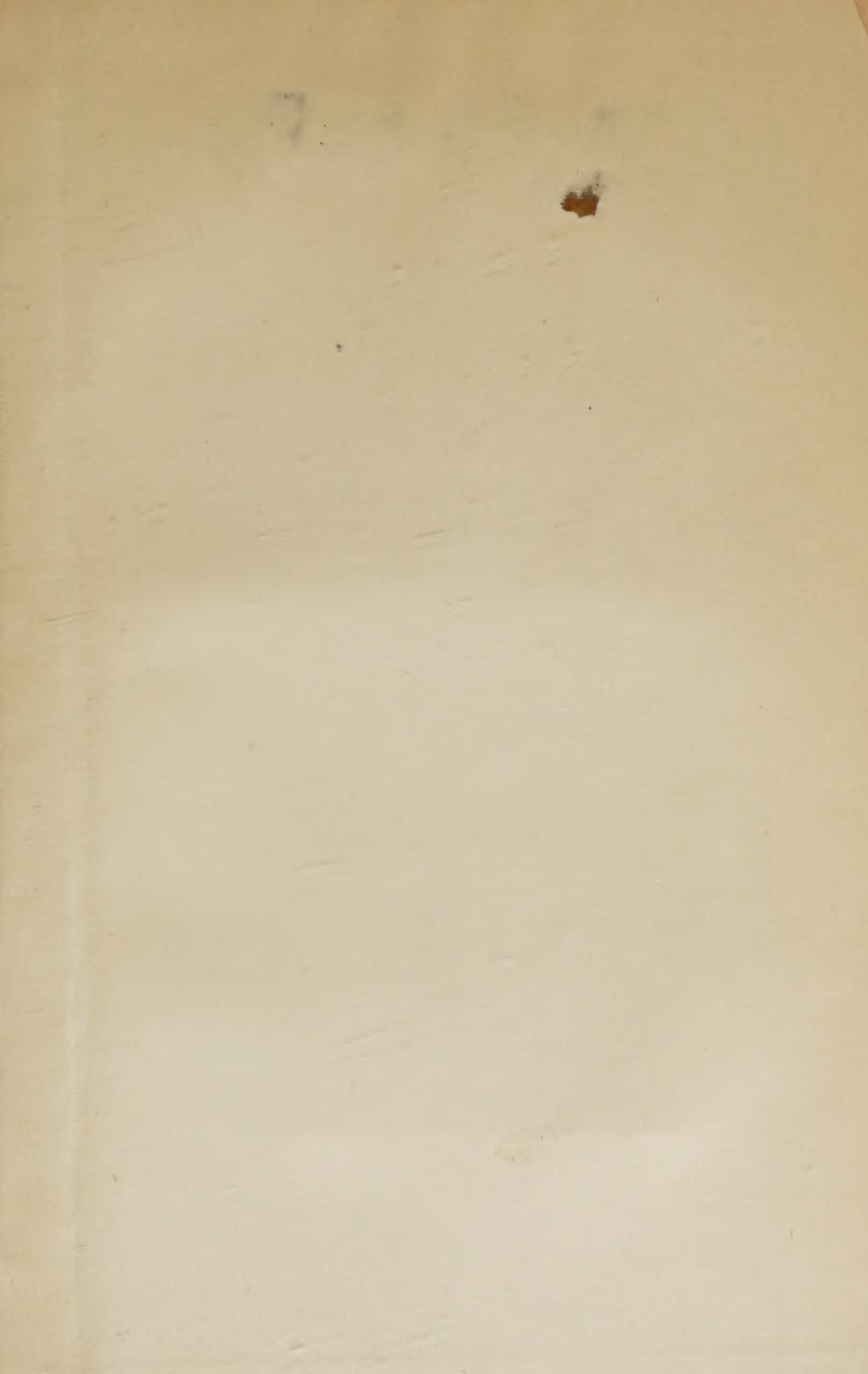
We have not wished that our theory of the book be received, if it is not correct. We have desired to awaken a deeper, more profound interest in prophetic research, and that the true light from its disputed pages may at last burst upon the world, for we feel the time is at hand.

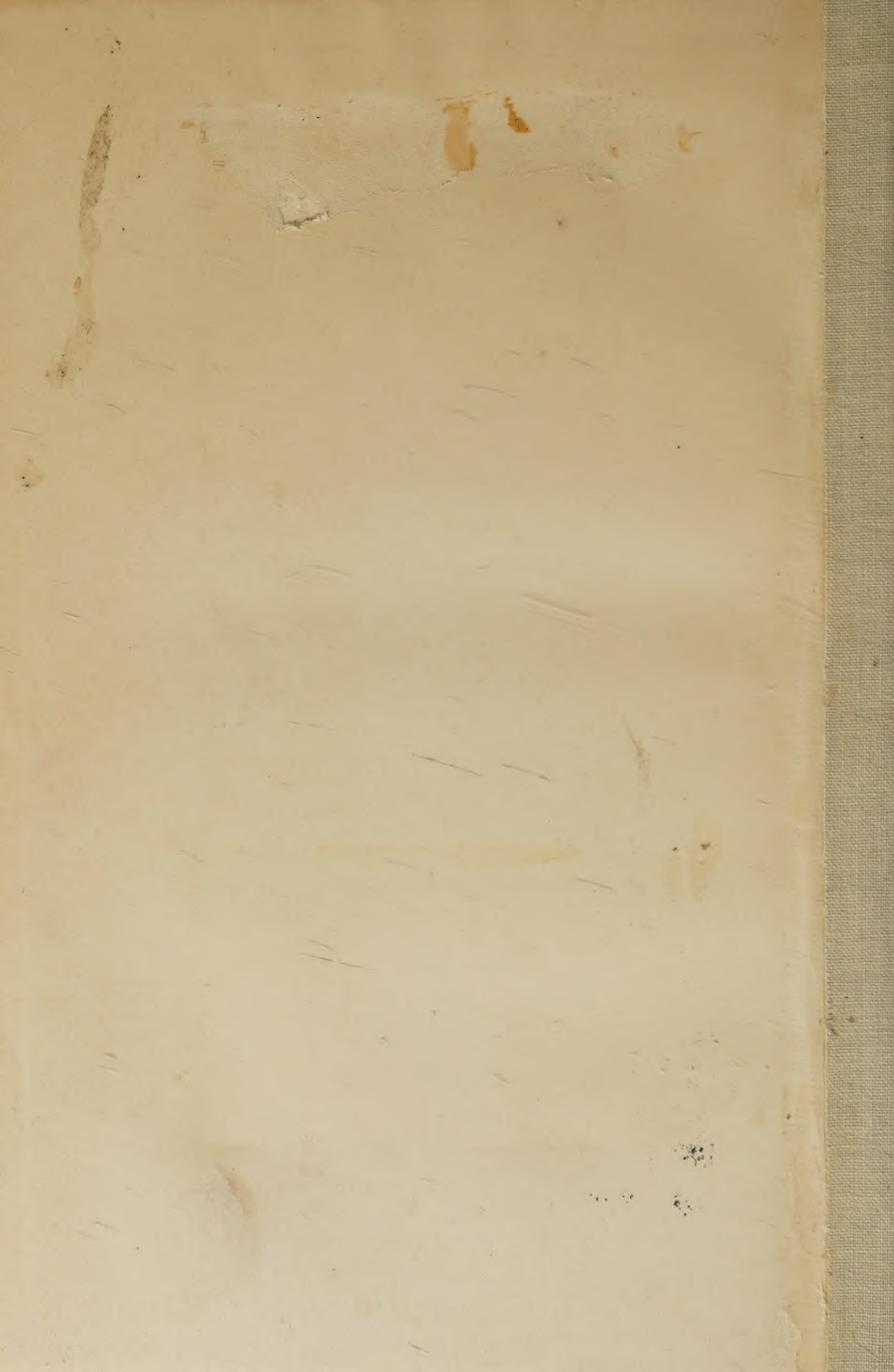
We feel that the church has been negligent of this department of revealed truth, and that not much desire, even, has been in the hearts of Christian people to know what appears to many to lie *concealed* beneath its printed form.

At last, let me beg you to look with diligence on its page of light. It is not a "sealed book." The heart of man is the closed volume. The "wise shall understand" and rejoice to know what lies before, beyond.

THE CHURCH.

Bride of the Lamb. Thou city of our God.
Holy art thou, thou body of the slain;
The resurrected brought to life again.
Home of the saints, the blest and sweet abode
Of peace and joy. The path, the perfect road
Which leads from sin, from sorrow and from pain,
From out our loss unto eternal gain;
From miry wastes, to streets where angels trod,
Where happiness abounds, and love supreme
Reigns over all who enter in this way
Of all the saved, where truth's bright golden beam
Shines in one everlasting, perfect day.
Thou vessel on life's mad, tempestuous sea,
To yon blest haven safely pilot me!





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